[illegible]

Virtute ac Deo volente

OVID'S FASTI.

P. OVIDII NASONIS

FASTORUM

LIBRI.

OVID'S FASTI,

WITH

NOTES AND AN INTRODUCTION;

BY

THOMAS KEIGHTLEY,

AUTHOR OF THE

MYTHOLOGY OF ANCIENT GREECE AND ITALY, OUTLINES OF HISTORY, ETC.

Sex ego Fastorum scripsi, totidemque libellos;
Cumque suo finem mense volumen habet.

OVID TRIST II. 549.

DUBLIN:
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JOHN S. FOLDS, 5, BACHELOR'S-WALK.

TO THE REVEREND

BARTHOLOMEW LLOYD, D. D.

Provost of Trinity College, Dublin,

THE ZEALOUS PROMOTER

OF IMPROVEMENT IN THE UNIVERSITY

OVER WHICH HE PRESIDES,

THIS VOLUME

IS INSCRIBED

BY THE

EDITOR.

PREFACE.

No one, I should think, who has even done nothing more than look into Ovid's Fasti, will refuse his assent to the following words of Hercules Ciofanus, one of the earliest editors of this poem: *Ex omnibus*, says he, *veterum poetarum monumentis nullum hodierno die exstat opus, quod, aut eruditione aut rebus quæ ad Romanam antiquitatem cognoscendam pertineant, hos Ovidii Fastorum libros antecellat.* In effect we have here ancient Roman history, religion, mythology, manners and customs, and moreover much Grecian mythology, and that portion of the ancient astronomy which regards the rising and setting of the different constellations. These altogether form a wide field of knowledge; and in my opinion there is not, in the whole compass of classical literature, a work better calculated to be put into the hands of students.

The Fasti are read at some of the great schools in England, and I am not quite sure that such is not the better mode. In this country the work has been hitherto neglected; but I have seen with pleasure its introduction into the early part of the course, form a part of the great system of improvement which is now taking place in the University.

Nearly the very day that this change was announced I chanced to arrive in Dublin on a visit to my family; and I was almost immediately waited on by the Bookseller to the University, with a request that I would undertake an edition of the work for him. No one can be more aware, than I am, of the hazard of engaging precipitately in any literary task, (and in this case it was necessary to put copy almost immediately into

the hands of the printer,)—a hazard doubly great, where the task is that of editing a classic author, in whom no difficulty should be left unexplained. Still, as I had written a work on ancient mythology, and had had occasion to devote a good deal of attention to the early history and institutions of Rome, and was as well acquainted as most people with the Greek and Latin classics, I thought that, even though away from my books, I might venture on the task without risk of complete failure. Add to this, that I feel a portion of that attachment to my Alma Mater, which almost every one who loves learning bears to the place where he first imbibed it, and I wished to repay her, in some sort, the *θρέπτρα*.

What precedes, is mentioned in explanation of, not in excuse for, the defects in the following work—for no such excuse should be admitted.

I have adopted the text of Krebs, the latest editor of this poem, regarding it as being on the whole the best. I have however ventured to make a few alterations, especially in punctuation.

In my notes, my study has been to be as concise as was compatible with giving all requisite elucidation of the text. Nothing is more wearisome and annoying than verbose tedious comment. I am always repelled myself, when I see two thirds of every page consisting of small type, for I know from experience what I have to encounter. This formidable appearance is produced; partly by explanations of what did not require to be explained, partly by what are frequently 'long passages that lead to nothing,' examinations and refutations of the opinions of commentators, or discussions of the merits of various readings. Again, much space is needlessly occupied by quoting at full length parallel passages from familiar classic authors. Last and worst, the notes of a commentator are frequently swelled out with mythic or historic narrations, which must be familiar to the mind of every student, or which he will find in authors that he has at hand, or at worst in his Classical Dictionary.

All these sources of prolixity I have endeavoured to avoid. I rarely, and always briefly, discuss the opinions of others; for narratives I refer to the works where they may be found, tacitly including the Classical Dictionary; I content myself in

general, with a mere reference to Virgil, Horace, and such writers as the student may be supposed acquainted with. The search after them will prove an agreeable occupation, and a knowledge of them should be required at examinations. Passages from writers to whom the student may not have ready access are given at length.

The student will find in the notes the most important various readings of the fifty-eight MSS. of this poem, which have been collated. The discussion of their merits will form a good subject for examination, and serve to elicit taste and critical sagacity. An excellent collection of the rules, which should be followed in this department of criticism, will be found in the third section of Griesbach's Prolegomena to his edition of the Greek Testament. I must observe, by the way, that to the fourth of these rules, *Insolentior lectio potior est ea, qua nil insoliti continetur*, etc. I cannot give my unqualified assent. There were, we may be sure, Bentleys in ancient times, who wrote on the margins of their copies what they conceived to be, and what, doubtless, like his, sometimes were, improvements of the text, and these were adopted by some copyists. This was, probably, the source of many of the various readings of equal merit.

The ancient world and its literature have, I think, hitherto been too much regarded as something totally distinct from that which is before our eyes. An excellent example to the contrary has been lately set by Dr. Arnold, in his valuable edition of Thucydides, and, in the following pages, a similar effort will be discerned.

I have adopted the improved Kalendarium of Krebs' edition, as, though it may not be faultless, it is certainly more correct than those of the preceding editions. Its copiousness makes it serve in place of arguments prefixed to the several books of the poem.

The Introduction, which precedes the Calendar, contains such matter as the student should be acquainted with, previous to commencing the poem. I request that it will be studied with attention. Should any discrepancy be found between it and the notes, the Introduction, as having been the last written, should be of more authority.

In the present edition no difficult passage has been left with-

out, at least, an attempt at elucidating it, and I think I have succeeded in throwing some additional light on various parts of the poem. Nothing is more difficult for an editor than to decide how far he should explain. What is excess to one, will be defect to another. He cannot make himself his standard, for he must suppose that he is better acquainted with his author than the majority of his readers can be. The rule which I have followed, was to explain such words and passages as appeared to me, on a first perusal, to contain difficulty or ambiguity. On looking over the sheets I find that, at least in the early parts, I have erred rather on the side of excess. Certain I am, that to any one moderately acquainted with the Latin language, a dictionary will be the only additional aid required for understanding this poem. My notes, it will be seen, increase in magnitude as I proceed. This has been caused partly by a slight change of plan, but chiefly by an increase of novelty and importance in the subjects treated by the poet.

Two works will be found frequently referred to in the notes, namely, Niebuhr's History of Rome, and my own Mythology of Greece and Italy. By my references to the former, I shall, I hope, be found to have conferred a benefit on the student, and I wish most ardently that they may lead many to cultivate an acquaintance with that extraordinary work of the Bacon of history, as Dr. Arnold most happily styles him. For the excellence and fidelity of the translation of it by my friends MM. Hare and Thirlwall I can pledge myself, without any reservation. My own work stands on a different footing, and I have only to say, that I do not seek to force the use of it on any one; that the references are only intended for the advantage of those who wish to acquire something beyond the usual superficial acquaintance with that pleasing and interesting, I might say philosophical, branch of knowledge, denominated mythology. I may add, without presumption, that mine is almost the only work in our language in which it appears in its proper light. The notes to the present volume contain several important additions to the Italian portion of that work, which I now regret to have treated with so much brevity.

A few *errata*, chiefly produced by similarity of letters or points, will be found in the following pages. The reader would

do well to correct them before he commences the work. There is one place which requires to be explained. In p. 28, v. 564, the word in the text is *onus*, while the note is on *opus*. The former is the reading of Krebs, the latter of Gierig, and it was the edition of this last that happened to be before me when I was writing the note. *Opus*, which is the reading of three MSS. is, I think, to be preferred.

I must not conclude without saying something respecting the want of decorum in some places of this poem, more especially as a slight clamour was heard, on the announcement of its being to form a part of the College course, raised, I believe, chiefly by those who knew nothing about it. Such senseless outcry should be treated with contempt. Who is there can say that his soul equals that of Milton in purity? and *he* was an avowed admirer of Ovid. Nothing, in fact, is more true, than that 'to the pure all things are pure,' that is, innocuous; wanton images pass away from their minds, leaving no trace behind, as from a polished mirror. If the mind is already impure, a few wanton lines of a poet will hardly make it worse. When a classic author is read in schools, indelicate passages may be easily passed over (provided they are not asterisked *à la Delphine*); in a university each student reads by himself, and he may be sure that such passages will not be made the subject of examination. In truth, were the real or affected terrors of some persons to be attended to, some of the very finest portions of both ancient and modern literature, nay, the very Bible itself, should be *Bowdlerised.* Much as I dislike the system of mutilation, I have, nevertheless, to calm the apprehensions of the publisher, omitted about half a dozen lines in the whole poem, and, to say the truth, their absence is rather an advantage than otherwise. Let no one, I pray, view in me a friend to wantonness and indecorum; I dislike them as much as any one, but I have not the terror of them which others affect to feel.

An editor of Ovid's Fasti must be supposed to be familiar with classical literature, and fond of cultivating it. That such is the case with myself, I most willingly and gratefully acknowledge. My most delightful associations are connected with the great writers of antiquity, and should I be found to possess any merits of style or thought, it is to them I am indebted; for, from

early youth, they have been my study and my delight. Far from me be the presumption which would assert them to be mine, but I believe it would be difficult to point out any writer, in modern Europe, who has attained to grace and elegance, combined with vigour and purity of diction, without being familiar with the classics. A man's sentiments and language always take their tincture from the society with which he mixes, and what can be more natural than that he who keeps constant company with Homer and Demosthenes, with Cicero and Horace, and their illustrious associates, should insensibly learn to think with justness, and to express himself with simplicity, vigour and elegance? In thus panagyrising the great writers of antiquity, I claim to be regarded as impartial, for, as my published works will shew, my studies have been by no means confined to them. He who is acquainted with but one subject, or one class of writers, may justly be suspected of prejudice, as he who, having never quitted his own country, maintains it to be the finest in the world, is regarded as an insufficient evidence to its merits, while the testimony in its favour of him who has seen many lands, is of undoubted authority.

It gives me sincere pleasure to see a prospect of classical literature being more attended to henceforward in this country, and I will most gladly aid in diffusing a taste for it. I have already abridged my Mythology for schools, and I am now, with the sanction of one of the first scholars in England, preparing school-histories of Greece and Rome more accordant with the present state of knowledge on these subjects, than those in common use.

T. K.

Dublin, September 1833.

INTRODUCTION.

§ 1. OF THE RISING AND SETTING OF THE STARS—§ 2. OF THE ROMAN YEAR—§ 3. OF THE ROMAN MONTHS AND DAYS—§ 4. OF THE ROMAN FASTI—§ 5. OF OVID'S POEM ON THE FASTI—§ 6. OF THE EDITIONS OF THIS POEM.

§ 1.

Of the Rising and Setting of the Stars.

THE attention of a people who, like the ancient Greeks, dwelt in a region where, during a great part of the year, the night might be passed in the open air, and no mists or clouds obscured the heaven, must have been early drawn to those luminous points which are scattered over it in such profusion. They must have early learned to distinguish various clusters of them, and thence to give them appropriate names. Accordingly, in the most ancient portion of Grecian literature, the Homeric and Hesiodic poems, we find various groupes of the stars designated by peculiar names. Such are Orion, the Hyades, the Pleiades, the Bear or Wain, the Dog and the Ploughman or Bear-ward (*Boötes* or *Arcturus*). The case was the same in the East; we meet in the book of Job (c. ix. 9.) names for the Pleiades, Hyades and Orion, and (xxvi. 14.) the constellation named the Great Serpent. The people of ancient Italy appear to have done the same: the Latin name of the Pleiades was *Vergiliæ*, that of the Hyades *Suculæ*, the seven stars, which form the constellation of the Great Bear, were named by them the *Septem Triones*, or Seven Oxen; for, as they go round and round the pole without ever setting, the analogy between them and the oxen, which trod out the corn by going round and round the *area*, or threshing-floor, was an obvious one. Doubtless, the brilliant constellation Orion, had a peculiar Latin name,

which has not come down to us; of the others, none but Greek appellations occur.

A very short acquaintance with the face of the stellar heaven sufficed to shew, that it did not always remain the same. During a part of the year Orion flamed in full magnificence on the sky, and, to the eye of the Grecian herdsman and hunter, he and his Dog pursued the Bear, who kept *watching* him while the Pleiades (Peleiades, pigeons) were *flying* before him; at another season the sky was destitute of this brilliant scene. It was soon observed that the stars made 'their exits and their entrances' at regular periods, corresponding with the changes which took place in the course of nature on earth, and these coincidences were marked and employed for agricultural purposes. A people who have no regular scientific calendar, always contrives a natural one, taken from celestial or terrestrial appearances. Thus the North American Aborigines designate times and seasons by the flowering of certain plants; the ancient Greeks appear to have done something of the same kind, for one of Hesiod's designations of a particular season is, *when the thistle is in blossom;* we ourselves call the first season of the year the Spring, (*i. e.* of plants,) and our Transatlantic brethren term the autumn, the Fall (of the leaves).

The Greeks, however, seem early to have seen the superior accuracy and determinateness of the celestial phenomena. In the didactic poem of Hesiod, this mode of marking the times of navigation and of rural labours is frequently employed, and its use was retained by the countryfolk of both Greece and Italy far into the time of the Roman empire. Those who wrote on rural subjects or natural history, employed it; we meet it in Aristotle, as well as in Pliny and Columella.

When intercourse with Egypt and Phœnicia had called the thoughts of the Greeks to natural science, the rude astronomy of their rustic forefathers became the subject of improvement. The name of Thales is, as was to be expected, to be found at the head of the cultivators of this science. He is said to have been the first who taught to distinguish between the real and apparent rising and setting of a constellation; which implies a knowledge of spheric astronomy. His example was followed and observation extended by others, and as rain, wind, and other aërial phenomena were held to be connected with the rising and setting of various signs, the times of their risings and settings, both apparent and real, were computed by Meton, Eudoxus, and other ancient astronomers. The tables thus constructed were cut on brass or marble, and *fixed up* (whence they were called παραπήγματα,) in the several cities of Greece, and the peasant or sailor had

only to look on one of these *parapegmata*, to know what sign was about to rise or set, and what weather might be expected. Without considering the difference of latitude and longitude, the Romans borrowed the *parapegmata*, like every thing else, from the Greeks. The countrymen, as we learn from Pliny (xviii. 60, 65,), ceased to mark the stellar heaven, a *Kalendarium rusticum siderale*, (Colum. ix. 14) taught him when the signs rose and set, and on what days he was to expect sacrifices and festivals. When Virgil (G. I. 257.) says,

> Nec frustra signorum obitus speculamur et ortus,
> Temporibusque parem diversis quattuor annum.

it is, (as Voss observes,) more probable that it is one of these calendars, and not the actual heaven that he means.

Before the time of Thales it was, of course only the visible and apparent risings and settings of the signs that were the subject of observation. But astronomers now learned to distinguish these phenomena into three kinds. These they termed the cosmic, acronych, and heliac risings and settings. The cosmic rising or setting (*κοσμικὸς ἐπιτολή*, or *δύσις*,) was the true one in the morning; the acronych (*ἀκρόνυχος*,*) the true one in the evening; the heliac, (*ἡλίακος*) the apparent rising in the morning or setting in the evening. A star was said to rise or set cosmically, when it rose or set at sun-rise; it rose or set acronychally, when it rose or set at sun-set; it rose heliacally, when in the morning it just emerged from the solar rays, it set in the same manner, when in the evening it sank immediately after him.

Two general observations may be made here. 1. In the morning the true rising precedes the apparent one, perhaps several days. 2. In the evening the apparent setting precedes the real one. To illustrate this. Let us suppose it 'spring time when the sun with Taurus rides,' the Hyades which are in the head of Taurus will rise with the sun, but lost in his effulgence they will elude our vision; at length when in his progress through the Tauric portion of the ecliptic, he has left them a sufficient distance behind him, their rising (as his motion in the ecliptic is contrary to his apparent diurnal motion,) will precede his by a space of time which will allow them to be seen. The real evening setting of a star, is its sinking at the same moment with the sun below the horizon, its heliac setting, is its becoming visible as he is setting and then disappearing, that is ceasing to be visible after sun-set, in the western part of the hemisphere. Thus the sun

* Ἀκρόνυξ, ἀκρονυχία, τὸ ἄκρον τῆς νυκτός, *prima nox*, is evening, the beginning (one end) of the night.

and the Hyades may actually set together several days before they become sufficiently elongated from him, to admit of their being seen before they set.

There are thus three risings, and three settings of a star, namely :—

The true morning rising,	i. e. the cosmic.
The apparent morning rising,	i. e. the heliac.
The true evening rising,	i. e. the acronych.
The true morning setting,	i. e. the cosmic.
The true evening setting,	i. e. the acronych.
The apparent evening setting,	i. e. the heliac.

Of these, the one which is most apt to engage the attention, is the acronych or true evening rising, that is the rising of the star at the eastern verge of the horizon, at the moment the sun is sinking on the western side. It is of this I think, that Hesiod always speaks. The attention of the constructors of parapegmata does not seem to have been directed to the risings of the stars at different hours of the night.

§ 2.

Of the Roman Year.

Nothing is better established by competent authority, than that two kinds of year were in use among the ancient Romans, the one of ten, the other of twelve months. In the usual spirit of referring their ancient institutions to those whom they regarded as their first kings, the ten-month year was ascribed to Romulus, the improved one of twelve months to Numa. This was the current opinion, such as we find it in the following poem ; some ancient writers, however, such as Licinius Macer and Fenestella, to whom we may perhaps add Plutarch, rejected the ten-month year as a mere fiction. Their opinion has been adopted by the great Joseph Scaliger, who asserts that the Roman year always consisted of twelve months. Both opinions may, I think, be maintained, the Romans may, from the beginning of their state, have had a year of twelve months, which I would call the Roman year, and yet have used along with it a year of ten months, which, for reasons which will presently appear, I call the Etruscan year. I will commence by shewing that a year of ten months was in use even in the time of the republic.

Ten months was the term for mourning; the fortunes of daughters, left by will, were to be paid in three instalments of ten months each; on the sale of olives, grapes on the vine, and wine in the vessels, ten month's credit was given; the most ancient rate of interest also supposes a year of ten months. It may further be noted, that even Scaliger, who rejected this year, could not avoid remarking, how singular it was, that the household festivals of the Saturnalia and the Matronalia should be the one at the end of December, the other at the beginning of March. He did not perceive that this would seem to indicate a time when, at the end of a year of ten months, these two festivals were one, and male and female slaves together enjoyed the liberty of the season.

These are mere presumptions; a nearer approach can be made to certainty. There was nothing the ancient inhabitants of Italy more carefully shunned, than drawing down the vengeance of the gods, by even an involuntary breach of faith. It was also the custom, especially of the Etruscans, to make peaces under the form of truces, for a certain number of years. Now we find that, in the year 280, a peace was made with Veii for 40 years. In 316 Fidenæ revolted and joined Veii, which must then have been at war with Rome, but 316—280, is only 36, yet the Romans, though highly indignant, did not accuse the Veientines of breach of faith. Suppose the truce made for 40 ten-month years, and it had expired in the year 314. Again, in 329, a truce was made for twenty years, and Livy says that it was expired in 347, but 347—329 is 18 not 20. Let the year have been of ten months, and the truce had ended in the year 346. These are Etruscan cases, but we find the same mode of proceeding in transactions with other nations; a truce for 8 years was made with the Volscians in 323, and in 331 they were at war with Rome, without being charged with perjury.

This ten-month year was that of the Etruscans who were the most learned and cultivated people of the peninsula. As the civil years of the Latin and other peoples were formed on various principles, and differed in length, the Romans at least, if not the others, deemed it expedient to use, in matters of importance, a common fixed measure of time. On all points relating to science and religion they looked up to the Etruscans; it was, therefore, a matter of course that their year should be the one adopted.

This Etruscan year consisted of 304 days, divided into 38 weeks of eight days each. It is not absolutely certain that it was also divided into months, but all analogy is in favour of such a division. Macrobius and Solinus say, that it contained six months of 31, and four of

30 days, but this does not seem to agree with weeks of eight days; perhaps there were nine months of four weeks and one of two, or more probably eight of four weeks and two of three.* This year, which depended on neither the sun nor the moon, was a purely scientific one, founded on astronomical grounds and the accurate measurement of a long portion of time. It served the Etruscans as a correction of their civil lunar year, the one which was in common use, and, from the computations which have been made, it appears that, by means of it, it may be ascertained that the Etruscans had determined the exact length of the tropical or solar year, with a greater degree of accuracy than is to be found in the Julian computation.

Like the Etruscans, the Romans employed for civil purposes a lunar year, which they had probably borrowed also from that people. This year, which, of course, like every year of the kind, must have consisted of twelve months, fell short of the solar year by the space of 11 days and 6 hours, and the mode adopted for bringing them into accordance was to intercalate, as it was termed, a month n every other year, during periods of 22 years, these intercalated months consisting alternately of 22 and 23 days. This month was named Mercedonius. In the last biennium of the period no intercalation took place. As five years made a lustre, so five of these periods made a secle, which thus consisted of 110 years or 22 lustres, and was the largest measure of time among the Romans.†

The care of intercalating lay with the pontiffs, and they lengthened and shortened the year at their pleasure, in order to serve or injure the consuls and farmers of the revenue, according as they were hostile or friendly toward them. In consequence of this, Julius Cæsar found the year 67 days in advance of the true time, when he undertook to correct it by the aid of foreign science. From his time the civil year of the Romans was a solar, not a lunar one,‡ and the Julian year continued in use till the Gregorian reformation of the Calendar.

We thus see that the civil year of the Romans always consisted of twelve months, and that a year of ten months was in use along with

* See the Cambridge Philological Museum, No. V. p. 474.

† Certus undenos decies per annos
Orbis ut cantus referatque ludos.
HORACE CAR. SEC. 21.

‡ It is for this reason that in my note on I. 1, I have called the Latin year a solar one for such it was when Ovid wrote.

it in the early centuries of the state, which served to correct it, and which was used in matters of importance.*

§ 3.

Of the Months and Days of the Roman Year.

When it was believed that the year of 304 days was the original civil year of the Romans, and evidence remained to prove that the commencement of the year had, in former times, been regulated by the vernal equinox, instead of the winter solstice, it seemed to follow, of course, that the original year of Romulus had consisted of but ten months. The inconvenience of this mode of dividing time must have been thought to have appeared very early, since we find the introduction of the lunar year of twelve months ascribed to Numa, who is said to have added two months to the Romulian year, which, it would thus appear, was regarded as having been a year of ten lunar months. This placing of the lunar twelve-month year in the mythic age of Rome, I may observe, tends to confirm the opinion of its having been in use from the origin of the city.

The ancient Israelites had two kinds of year, a religious and a civil one, which commenced at different seasons. Their months also originally, we are told, proceeded numerically, but afterwards got proper names. As the month Abib is mentioned by name in the book of Deuteronomy, I hazard a conjecture, that the civil and religious years had coexisted from the time of Moses, and that the months of the former had had proper names, while those of the latter proceeded numerically. Is there any great improbability in supposing the same to have been the case at Rome? The religious year of ten months, as being least used, may have proceeded with numerical appellations from its first month to December, while the months of the civil year had each their peculiar appellation derived from the name of a deity, or of a festival. It is remarkable that the first six months of the year alone have proper names; but the remaining ones may have had them also, though, from causes which we are unable to explain, they have gone out of use, and those of the cyclic year have been employed in their stead.†

* On the subjects treated of in this section, see Niebuhr on the Secular Cycle, in his History of Rome, and Scaliger de Emendatione Temporum.

† That this is by no means improbable is evident from the circumstance, that the name of the intercalary month, Mercedonius, is to be found in no Latin writer. It would be unknown to us, if Plutarch had not chanced to mention it.

The oriental division of time into weeks of seven days, though resulting so naturally from the phases of the moon, was not known at Rome till the time of the emperors. The Etruscan year, as we have seen, consisted of weeks of eight days, and in the Roman custom of holding markets on the *nundines*, or every ninth day, we see traces of its former use, but a different mode of dividing the month seems to have early begun to prevail.

In the Roman month there were three days with peculiar names, from their places with relation to which the other days were denominated. These were the Kalends (*Kalendæ* or *Calendæ*,) the Nones, (*Nonæ*) and the Ides (*Idus* or *Eidus*). The Kalends (from *calare*, to proclaim,) were the first day of the month; the Nones (from *nonus*, ninth) were the *ninth* day before the Ides reckoning inclusively; the Ides, (from *iduare*, to divide,) fell about, not exactly on, the middle of the months. In March, May, July and October, the Ides were the 15th, and, consequently, the Nones the 7th day of the month; in the remaining months the Ides were the 13th, the Nones the 5th. The space, therefore, between the Nones and Ides was always the same, those between the Kalends and Nones, and the Ides and Kalends, were subject to variation. Originally, however, it would appear, the latter space also was fixed, and there were in every month, except February, 16 days from the Ides to the Kalends. The months, therefore, consisted of 31 and 29 days, February having 28. In the Julian Calendar, January, August and December were raised from 29 to 31 days, while their Nones and Ides remained unchanged. It was only necessary then to know how many days there were between the Kalends and Nones, as the remaining portions were constant. Accordingly, on the day of new moon, the pontiff cried aloud *Calo Jana novella* * five times or seven times, and thus intimated the day of the Nones, which was quite sufficient for the people.

We thus see that the Roman month was, like the Attic, divided into three portions, but its division was of a more complex and embarrassing kind; for while the Attic month consisted of three decades of days, and each day was called the first, second, third, or so, of the decade, to which it belonged; the days of the Roman month were counted with reference to the one of the three great days which was before them. It is an error to suppose that the Romans counted backwards. Thus, taking the month of January for an example, the first day was the Kalends, the second was then viewed with reference

* *Jana* was the moon, and from *Dea Jana* (pronounced *Yana*,) was made Diana.

to the approaching Nones, and was denominated the *fourth before the Nones;* the day after the Nones was the *eighth before the Ides;* the day after the Ides, the *nineteenth before the Kalends* of February.

The technical phraseology of the Roman Calendar ran thus. The numeral was usually put in the ablative case, and as the names of the months were adjectives, they were made to agree with the Kalends etc. or followed in the genitive, *mensis* being understood. Thus, to say that an event occurred on the Ides of March, the term would be *Idibus Martiis,* or *Idibus Martii* (*mensis*). So also of the Kalends and Nones, for any other day the phrase would be, for example, *tertio Kalendas,* i. e. *tertio* (*die ante*) *Kalendas* or *tertio* (*die*) *Kalendarum.* The day before any of the three principal days was *pridie* (i. e. *priore die*) *Kalendas* or *Kalendarum, Nonas* or *Nonarum, Idus* or *Iduum.*

Another mode of expression, was to use a preposition, and an accusative case. Thus, for *tertio Nonas* they would say *ante diem tertium Nonas,* which was written *a. d. III. Non.* This form is very much employed by Livy and Cicero. It was even used objectively, and governed of the prepositions *in* and *ex.* We thus meet *in ante tertium Nonas,* and *ex ante diem Nonas,* in these authors. Another preposition thus employed is *ad,* we meet *ad pridie Nonas.*

As the Romans reckoned inclusively, we must be careful in assigning any particular day to its place in the month, according to the modern mode of reckoning. We must, therefore, always diminish the given number by one, or we shall be a day behind. Thus, the 5th of June being the Nones, the 3d is III. Non. but if we subduct 3 from 5 we get the 2d instead of the 3d of the month. The rule then is, as we know the days on which the Nones and Ides fall in each month, to subduct from that day the Roman number *minus* 1, and we have the day of the month. For days before the Kalends, subduct in the same manner from the number of days in the month.

The days of the Roman year were farther divided into *fasti, nefasti* and *endotercisi,** or *intercisi,* which were marked in the Kalends by the letters F. N. and EN. The *dies fasti* were those on which courts sat, and justice was administered; they were so named from *fari* to speak, because on them the Prætor gave judgement, that is *spoke* the three legal words, Do (*bonorum possessionem*), Dico (*jus*), Addico (*id de quo quæritur*); the *dies nefasti,* were festivals, and other days on

* *Endo* or *indu,* was an old form for *in.* It may still be seen in the fragments of Ennius and in Lucretius.

which the courts did not sit; the *dies intercisi* were those days, on only a part of which justice might be administered. Thus, we are told that some holidays were *nefasti*, during the time of the killing of the victim, but *fasti*, *inter cæsa et porrecta* (*exta*), again *nefasti* while the victim was being consumed on the altar.

Manutius, by merely counting up the number of the *dies fasti* in the Julian Calendar, found that they were exactly 38 in number. This strongly confirms what has been said above, respecting the division of the cyclic year into 38 weeks, and is one among numerous instances of the pertinacity with which the Romans retained old forms and names, even when become no longer applicable; for as 38 days were quite insufficient for the business of the Forum, a much larger number of other days, under different appellations, had been added to them long before. The making the market days *fasti* was, we are told,* the act of the consul Hortensius.

§ 4.

Of the Roman Fasti.

The Roman patricians derived from their Tuscan instructors, the practice, common to sacerdotal castes, of maintaining power by keeping the people in ignorance of matters which, though simple in themselves, were of frequent use, and thence of importance. One of the things, which such bodies are most desirous of enveloping in mystery and confining the knowledge of to themselves, is the Calendar, by which religious rites and legal proceedings are regulated. Accordingly, for a long time, the Roman people had no means of learning with certainty what days were *fasti* and what not, but by applying to the pontiff, in whose house the tables of the *fasti* were kept, or by the proclamation which he used to make of the festivals which were shortly to take place. As we have seen above, the knowledge of the length of the ensuing month could only be obtained in the same manner. This, and the power of intercalating, gave a highly injurious degree of power to the pontiffs.

Accordingly, nothing could exceed the indignation of the senate when, in the year 440, Flavius, the clerk or secretary of App. Claudius, as a most effectual mode of gaining the popular favour, secretly made tables of the Calendar and set them up about the Forum.† Henceforth the *dies fasti* and *nefasti*, the *stative* festivals, the anniversaries

* Macrob. Sat. I. 16.

† Liv. ix. 46.

of the dedications of temples, etc. were known to every one. The days of remarkable actions, such as the successes and reverses of the arms of the republic, were also noted. Copies for the use of the public and individuals were multiplied ; the *municipia* and other towns of Italy, as the fragments which have been discovered shew, followed the example of Rome, and the colonies, in this as in every thing else, presented the mother-city in little. The custom was transmitted to modern Europe, and, in the Calendar part of our own Almanacks, we may see a copy of those Fasti, which once formed a portion of the mysterious treasures of the patricians of ancient Rome.

These were the Fasti Sacri or Kalendares, but the word Fasti was applied to another kind of register, named the Fasti Historici or Consulares, which contained the names of the magistrates of each year, especially the consuls, and the chief events of the year were set down in them, so that they formed a kind of annals of the state. When we read of the name of any consul, as was the case with L. and M. Antonius, being erased from the Fasti by a senatusconsult, it is always these Fasti that are meant.

§ 5.

Of Ovid's Poem on the Fasti.

Among the choir of poets who shed glory on the reign of Augustus, the first place for originality may be claimed by P. Ovidius Naso. His Heroic Epistles had no model in Grecian literature; his Art of Love, the most perfect of his works, was equally his own, though didactic poetry had been cultivated in Greece; his Metamorphoses bore perhaps a resemblance to a lost poem of Nicander or Callimachus; but unless a work of this last poet, presently to be noticed, was of the same kind with it, Grecian literature contained nothing resembling his Fasti.

To a poet like Ovid, of various powers and great command of language, few subjects could have appeared to possess more 'capabilities,' to use a hackneyed but expressive term. He had here an opportunity of displaying his power in the light, easy, and graceful style, when narrating the adventures of the gods of Grecian theology; while the real and legendary history of his country afforded subjects which might have called forth the highest powers of genius, and have awakened the sympathies of every Roman reader. Here, however, I think he has failed; Ovid in fact very much resembled a distinguished poet of our own days, who, like him, excels in the light and

amatory, and sportive style, but whose efforts in the grave and dignified are not equally successful. In reading the poem, I have sometimes asked myself if it would not have been better had the Fasti of Rome been the theme of the Mantuan instead of the Pelignian bard. Where Ovid fails Virgil would certainly have succeeded, and the Regifugium and fall of the Fabii would have come down to us in strains equal to those which celebrate the wars of ancient Italy. Whether the reverse would have been the case, and that, in those lighter and more familiar parts, where Ovid suceeeds Virgil would have failed, I take not on me to decide; but I should reckon much on the taste and judgement of the author of the Georgics. Still, even in the higher parts, we know not to what disadvantage even Virgil's verses might have competed with the venerable Annals of Ennius, with whom he rather seemed to shun than to seek collision. This is a question, however, which can never be decided, and, much as I delight in the poetry of Virgil, I regard him as inferior in genius to Ovid. Virgil depends on others, he always imitates; Ovid borrows rarely, in composition he is always best when most independent.

I do not think that Ovid had any model for his Fasti; the idea might have been suggested to him, as it is thought, by this verse of Propertius (iv. 1. 69):

> Sacra, diesque canam et cognomina prisca locorum,

with which he concludes a poem, in which he feigns himself to be shewing to a stranger the principal monuments of Rome. Callimachus, too, had written a poem which, like all the poetry of the Alexandrian period, was well known at Rome and was quoted by Varro, Martial, Servius and others. Its title was Αἴτια, and, from its name and the few fragments and scanty accounts of it which remain, it appears that it treated of the *causes* of matters relating to the gods and ancient heroes of Greece. From an epigram in the Anthology, we learn that he feigned that he was transported in a dream to Mt. Helicon, and there received his information from the Muses. The epigram ends thus:

> Αἳ δέ οἱ εἰρομένῳ, ἀμφ' Ὠγυγίων Ἡρώων
> Αἴτια καὶ μακάρων εἶρον ἀμειβόμεναι.

It is uncertain whether the poem was in heroic or elegiac measure. Ovid appears to have been acquainted with it, for (Trist. v. 5. 33.) when speaking of the dividing of the flame on the pyre of the Theban brothers he adds—

> Hoc, memini, quondam fieri non posse loquebar,
> Et me Battiades judice falsus erat.

The difference, however, between this poem and the Fasti, must have been considerable. A Greek poet, named Butas, according to Plutarch (Rom. 21.), wrote *αἰτίας μυθώδεις ἐν ἐλεγείοις τῶν Ῥωμαϊκῶν*, from which he quotes these two verses relating to the Luperci, and in explanation of their custom of striking those whom they met—

Ἐμποδιοὺς τύπτοντας ὅπως τότε φάσγαν' ἔχοντες
Ἐξ Ἄλβης ἔθεον Ῥωμύλος ἠδὲ Ῥέμος.

This might appear to have been the model of Ovid's poem, but it is unknown when Butas lived, and he may as well have written after as before the Latin poet.

On the whole, I think Ovid's claim to originality in this poem cannot justly be contested. Even though he may have taken the idea of it from others his mode of treating the subject is his own.

When Ovid first conceived the idea of writing a poem on the Roman Fasti, it is not likely that he was very well furnished with the requisite knowledge. Any one, who is familiar with the internal history of literature, knows how common it is for a writer, especially a poet, to select a subject of which he is sufficiently ignorant, and then to go in search of materials. Such appears to me to have been the case with Ovid, and the errors into which he falls prove that though a diligent enquirer, as I think he was, he never arrived at accuracy in history or science; with Grecian mythology he was intimately acquainted, and here he is superior to Virgil, whose knowledge of the history and institutions of ancient Italy much exceeded his.

The Annals of Ennius, the historical works of Fabius Pictor and his successors down to Livy, contained the history of Rome, and these works, it is evident, Ovid had studied; for the institutions and their origins his chief source must have been the writings of L. Cincius Alimentus, the contemporary of Fabius Pictor, the most judicious investigator of antiquities that Rome ever produced. The various Fasti, such as those of his contemporary Verrius Flaccus, of which fragments have been discovered and published, * contributed much information, and various passages of the poem intimate that personal inquiry and oral communication aided in augmenting his stores of antiquarian lore. His astronomical knowledge was probably derived from the ordinary Calendars, and as they were not strictly correct, and the poet, in all probability, did not apply himself with much relish to what he must have viewed as a dry and uninviting

* At Rome, in 1772, by Fogginius.

study, we are not to look in him for extreme accuracy on this head, and must not be surprised to meet even gross blunders.

Two points are to be considered respecting this poem, namely, the time when it was written and published, and whether, when published, it contained any more than the six books which have come down to us.

The mysterious relegation of Ovid to Tomi, on the coast of the Euxine, took place A. U. C. 762, in the fifty-second year of the poet's age. In the long exculpatory epistle to Augustus, which forms the second book of his Tristia, he mentions the Fasti as a work actually written, and dedicated to that prince, but interrupted by his exile. The poem itself contains many passages which were evidently addressed to him. On the other hand, it is actually dedicated to Germanicus, the adoptive son of Tiberius, and L. I. v. 285, he mentions the triumph of that prince over the Catti, Cherusci and Angevarii, which, according to Tacitus (Ann. II. 41.), took place in the year 770, which was the year of the poet's death. It would, therefore, seem to follow at once that this is the true date of the publication of the poem, were it not that Tacitus (II. 26.) tells us that the triumph had been decreed by the senate in the year 768, so that the poet's words may be proleptical. The other, however, is by far the most natural and probable interpretation of his words. It is confirmed by a passage (L. II. 55. *et seq.*) in which he praises Tiberius as the builder and restorer of the temples of the gods, and in this very year 770, as we learn from Tacitus, the emperor repaired and dedicated the temple of Liber, Libera and Ceres, that of Flora and that of Janus. We may, therefore, venture to assert that the year 770 was that of the publication of this poem. We are now to enquire whether any more appeared then than what has come down to us.

In the epistle to Augustus, above alluded to, Ovid says,

Sex ego Fastorum scripsi totidemque libellos;
Cumque suo finem mense volumen habet.
Idque tuo nuper scriptum sub nomine, Cæsar,
Et tibi sacratum sors mea rupit opus.

Hence it has become the prevalent opinion that he wrote twelve books, of which the half has perished. This appears certainly to follow plainly enough from the words of the poet, but the silence of the ancients respecting the last six books is strong on the negative side, for of all the quotations which we meet of this work, particularly in Lactantius, there is not a single one that is not to be found in the books which we possess. I, therefore, agree with Masson, in his life of the poet, that the meaning of those verses is, that he had collected his

materials for the whole work, and digested them under the different months, and in part versified them. This is applying no force to the verb *scribo;* we should recollect that Racine, when he had his materials collected and his plot arranged, used to say *Voilà ma tragédie faite!* We cannot say whether Ovid had versified the last six books, for he may have done so, and they may have been lost at the time of his death. There is a curious coincidence between the fate of Ovid's Fasti and Spenser's Faerie Queene; of each we have but the one half, and it is a matter of controversy respecting the remaining books of each, whether they were never written, or, having been written, unhappily chanced to perish.

§ 6.

Of the Editions of Ovid's Fasti.

The earliest edition of this poem with notes was in the works of Ovid, edited by A. Navagero, a Venetian nobleman, and printed by Aldus, in the year 1502. An edition appeared at Basle, in 1550, edited by J. Micyllus, with the commentaries of several men of learning. Hercules Ciofani, a native of Sulmo, edited in 1578—1580, the works of his compatriote poet. In the Fasti he used twelve of the best MSS. and he added a body of notes on the whole of Ovid's works, which were afterwards printed separately, by Plantin, at Antwerp. The next who devoted his labours to the Fasti was a young Sicilian nobleman, named Carlo Neapolis, who wrote, at the age of twenty one, a commentary on this poem, which was published at Antwerp, in 1639, under the title of *Anaptyxis ad Fastos Ovidianos.* The celebrated N. Heinsius also undertook the task of elucidating this pleasing poet, whose entire works, castigated by the aid of upwards of sixty MSS. and of great learning and critical sagacity, he gave to the light, in 1658—1661, at Amsterdam, in 3 Tom. 12. with brief notes. Finally, appeared at the same place, in 1727, in 4 vols. 4. the works of Ovid, edited by Peter Burmann; this editor gave a revision of the text of Heinsius, which he occasionally altered, and he added, in whole or in part, the notes of the preceding commentators.

These were the principal editions of this poem previous to the present century. I should add that G. C. Taubner published an edition of it at Leipzig, in 1747, with a selection of notes from preceding commentators, to which he added his own observations; and that C. W. Mitscherlich published at Göttingen, in 1796—98, in 2 vols. 8vo. the works of Ovid with an amended text. But in the year

1812, G. E. Gierig, who had already published an edition of the Metamorphoses with a commentary, gave out the Fasti in a similar manner. He has revised the text, and his notes are generally extremely good, though liable to the charge of needless prolixity in some parts, and too great brevity in others. It is however, a valuable edition on the whole, and the best for general use. In the Oxford edition of the works of Ovid, published in the year 1825, the entire notes of this critic have been given.

J. P. Krebs, who had thirty years before translated this poem into German, gave an edition of it for the use of schools in 1826. His attention was chiefly directed to the text, and he has most carefully given all the various readings, to which he adds parallel and explanatory passages from other writers, and the dates of the several events which are mentioned in the poem. Beyond this his notes do not extend. His text has been adopted for the present edition, but I have noticed only the various readings of greatest importance.

FASTI
KALENDARES ROMANI
EX OVIDIO.

JANUARIUS. LIB. I.

1.	A.	KAL.	F.	Novi consulatus initia, 75, Jani festum, 89. Æsculapii et Jovis templa in insula Tiberina consecrata, 290.
2.	B.	IV. NON.	F.	
3.	C.	III. NON.	C.	Cancer occidit, 311.
4.	D.	PR. NON.	C.	
5.	E.	NON.	F.	Lyra oritur, 315.
6.	F.	VIII. ID.	F.	
7.	G.	VII. ID.	C.	
8.	H.	VI. ID.	C.	
9.	A.	V. ID.		Agonalia celebrata, 317. Delphini ortus, 457.
10.	B.	IV. ID.	EN.	Hiems media, 459.
11.	C.	III. ID.	NP.	Carmentalia, 461. Juturnæ ædes in campo Martio ad aquam Virginem dicata, 463.
12.	D.	PR. ID.	C.	
13.	E.	ID.	NP.	Jovi Statori ovis semimas immolabatur, 587. Populo provinciæ redditæ. 589. Octaviano Augusti nomen datum, 590.
14.	F.	XIX. KAL. FEBR.	EN.	
15.	G.	XVIII. KAL		Carmentalia relata, 617. Porrimæ et Postvertæ festus dies, 631.
16.	H.	XVII. KAL.	C.	Concordiæ templum prope ædem Junonis Monetæ dedicatum, 637.
17.	A.	XVI. KAL.	C.	Sol Aquarium ingreditur relicto Capricorno, 651.
18.	B.	XV. KAL.	C.	
19.	C.	XIV. KAL.	C.	
20.	D.	XIII. KAL.	C.	

21.	E.	XII.	KAL.	C.	
22.	F.	XI.	KAL.	C.	
23.	G.	X.	KAL.	C.	Lyra occidit, 653.
24.	H.	IX.	KAL.	C.	Stella in medio Leonis pectore occidit, 655. Sementivæ feriæ circa hoc tempus indictæ, 657. Paganalia, 669.
25.	A.	VIII.	KAL.	C.	
26.	B.	VII.	KAL.	C.	
27.	C.	VI.	KAL.	C.	Castori et Polluci templum ad Juturnæ stagnum dedicatum, 705.
28.	D.	V.	KAL.	C.	
29.	E.	IV.	KAL.	F.	
30.	F.	III.	KAL.	NP.	Pacis ara dicata, 709.
31.	G.	PR.	KAL.	C.	

FEBRUARIUS. LIB. II.

1.	H.		KAL.	N.	Templum Junoni Sospitæ positum, 65. Lucus Asyli celebratus, 67. Jovi in Capitolio bidens mactata, 69.
2.	A.	IV.	NON.	N.	Lyra occidit, 73. et Leo medius, 77.
3.	B.	III.	NON.	N.	Delphinus occidit, 79.
4.	C.	PR.	NON.	N.	
5.	D.		NON.	(N.)	Augustus Pater Patriæ dictus, 119. Aquarius medius oritur, 145.
6.	E.	VIII.	ID.	N.	
7.	F.	VII.	ID.	N.	
8.	G.	VI.	ID.	N.	
9.	H.	V.	ID.	N.	Veris initium, 149.
10.	A.	IV.	ID.	N.	
11.	B.	III.	ID.	N.	Arctophylax oritur, 153.
12.	C.	PR.	ID.	N.	
13.	D.		ID.	NP.	Fauni sacra, 193. Fabianæ cladis memoria, 195.
14.	E.	XVI.	KAL.	MART. N. (C.)	Corvus, Anguis, Crater oriuntur, 243.
15.	F.	XV.	KAL.	NP.	Lupercalia Fauno sacra, 267. Ventorum inconstantia per sex dies, 453. Aquario relicto Sol Pisces iugreditur, 457.
16.	G.	XIV.	KAL.	EN.	
17.	H.	XIII.	KAL.	NP.	Quirini sacra, 475. Stultornm festus dies, 513. Fornicalia, 527.
18.	A.	XII.	KAL.	C.	
19.	B.	XI.	KAL.	C.	Feralia, i. e. ultimus placandis Manibus dies, 567. Deæ Mutæ sacra facit anus, 571.
20.	C.	X.	KAL.	C.	
21.	D.	IX.	KAL.	F.	
22.	E.	VIII.	KAL.	C.	Charistia, cognatorum sacra, 617.
23.	F.	VII.	KAL.	NP.	Terminalia, 639.

24.	G.	VI.	KAL.	N.	Regifugium, 685. Hirundo advenit, veris prænuntia, 853.
25.	H.	V.	KAL.	C.	
26.	A.	IV.	KAL.	EN.	
27.	B.	III.	KAL.	NP.	Equiria, 857.
28.	C.	PR.	KAL.	C.	

MARTIUS. LIB. III.

1.	D.		KAL.	NP.	In flaminum domibus, regia, curia, Vestæ æde novæ ponuntur laureæ, ignis Vestæ reficitur, 137. Matronalia, 170. et Saliorum dies festi, 259.
2.	E.	VI.	NON.	F.	
3.	F.	V.	NON.	C.	Alter e Piscibus occidit, 399.
4.	G.	IV.	NON.	C.	
5.	H.	III.	NON.	C.	Arctophylax occidit, 403. Vindemitor nondum occidit, 407.
6.	A.	PR.	NON.	NP.	Vestæ sacrum, Cæsar Augustus Pontifex Maximus factus, 415.
7.	B.		NON.	F.	Vejovis templum consecratum, 429. Pegasi collum oritur, 449.
8.	C.	VIII.	ID.	F.	Corona Gnossis oritur, 459.
9.	D.	VII.	ID.	C.	
10.	E.	VI.	ID.	C.	
11.	F.	V.	ID.	C.	
12.	G.	IV.	ID.	C.	
13.	H.	III.	ID.	EN.	
14.	A.	PR.	ID.	NP.	Equiria altera in campo Martio, 517. vel monte Cœlio, 521.
15.	B.		ID.	NP.	Annæ Perennæ sacra, 523. Julii Cæsaris cædes, 697.
16.	C.	XVII.	KAL.	APR. F.	Scorpius ex parte occidit, 711. Itum ad Argeos hac et sequenti die, 791.
17.	D.	XVI.	KAL.	NP.	Liberalia, Bacchi sacrum, 713. Toga libera data, 771. Milvi ortus, 793.
18.	E.	XV.	KAL.	C.	
19.	F.	XIV.	KAL.	N.	Quinquatria Minervæ sacra, 809. Minervæ natalis, 811. Minerval magistris solutum, 829. Delubra Minervæ Captæ dedicata, 835.
20.	G.	XIII.	KAL.	C.	Alter Quinquatruum dies gladiatoriis certaminibns cum tribus sequentibus celebratus, 818.
21.	H.	XII.	KAL.	C.	
22.	A.	XI.	KAL.	N.	Sol ingreditur Arietem, 851.
23.	B.	X.	KAL.	NP.	Quintus idemque ultimus Quinquatruum dies, et Tubilustrium Minervæ sacrum, 849.
24.	C.	IX.	KAL.	Q. R. C. F.	
25.	D.	VIII.	KAL.	C.	

26.	E.	VII.	KAL.	C.	Æquinoctium vernum, 877.
27.	F.	VI.	KAL.	NP.	
28.	G.	V.	KAL.	C.	
29.	H.	IV.	KAL.	C.	
30.	A.	III.	KAL.	C.	Jani, Concordiæ, Salutis, Pacis estus dies, 879
31.	B.	PR.	KAL.	C.	Lunæ sacra in monte Aventino, 833.

APRILIS. LIB. IV.

1.	C.		KAL.	N.	Veneris sacra, 133. Mulieres lavantur, 139. Fortuna Virilis, 145. et Venus Verticordia placari solitæ, 151. Scorpius occidit, 163.
2.	D.	IV.	NON.	C.	Pliades occidere incipiunt, 165.
3.	E.	III.	NON.	C.	
4.	F.	PR.	NON.	C.	Festa Idææ Parentis s. Megalesia Matri Deum, 179. (Ludi per plures dies celebrati, 387.)
5.	G.		NON.		Fortuna Publica sacrata in colle Quirini, 373.
6.	H.	VIII.	ID.	NP.	Juba a Cæsare victus, 377. Libra (per totam noctem in cœlo) imbres secum fert, 385.
7.	A.	VII.	ID.	N.	
8.	B.	VI.	ID.	N.	
9.	C.	V.	ID.	N.	Orion occidit, 387.
10.	D.	IV.	ID.	N.	Ludi in circo, 389.
11.	E.	III.	ID.	N.	
12.	F.	PR.	ID.	N.	Ludi Cereales, 393.
13.	G.		ID.	NP.	Jovi Victori ædes dicata, 621. Atrium Libertatis instructum, 623.
14.	H.	XVIII.	KAL. MAI.	N.	Ventus ab occasu cum grandine, 625. Augusti Cæsaris victoria Mutinensis, 627.
15.	A.	XVII.	KAL.	NP.	Fordicidia Telluri sacra in Capitolio et in curia, 629.
16.	B.	XVI.	KAL.	N.	Augustus Imperator salutatus, 675. Hyades occidunt, 677.
17.	C.	XV.	KAL.	N.	
18.	D.	XIV.	KAL.	N.	
19.	E.	XIII.	KAL.	N.	Equestria certamina in circo in Cereris honorem, 679. Vulpes combustæ ultimo Cerealium die, 681.
20.	F.	XII.	KAL.	N.	Sol in Taurum abit, 713.
21.	G.	XI.	KAL.	NP.	Palilia, 721. Romæ natalis, 806.
22.	H.	X.	KAL.	N.	
23.	A.	IX.	KAL.	N.	Vinalia, 863. Veneris sacra, 865. et Jovis, 878.
24.	B.	VIII.	KAL.	C.	
25.	C.	VII.	KAL.	NP.	Ver medium, 901. Aries occidit, 903. Canis exoritur, 904. Robigalia, 905.
26.	D.	VI.	KAL.	F.	

27.	E.	V.	KAL.	C.	
28.	F.	IV.	KAL.	NP.	Floralium initium, 943. Vesta in Palatium recepta, 949. dies ex parte Phœbi, 951. et Cæsaris, 952.
29.	G.	III.	KAL.	C.	
30.	H.	PR.	KAL.	C.	

MAIUS. LIB. V.

1.	A.		KAL.	N.	Capella oritur, 111. Laribus Præstitibus ara posita, 130. Bonæ Deæ sacrum, 148.
2.	B.	VI.	NON.	F.	Argeste flante, 161, Hyades oriuntur, 163.
3.	C.	V.	NON.	C.	Floralium ultimus dies, 183. Chiron (Centaurus) oritur, 379.
4.	D.	IV.	NON.	C.	
5.	E.	III.	NON.	C.	Lyra oritur, 415.
6.	F.	PR.	NON.	C.	Scorpius occidit (oritur) medius, 417.
7.	G.		NON.	N.	
8.	H.	VIII.	ID.	F.	
9.	A.	VII.	ID.	N.	Lemuria Manibus sacra, 419.
10.	B.	VI.	ID.	C.	
11.	C.	V.	ID.	N.	Lemuria altera, 419. Orion occidit, 493.
12.	D.	IV.	ID.	NP.	Marti ultori templum sacratum, 545. Ludi Marti in circo, 597.
13.	E.	III.	ID.	N.	Lemuria ultima, 591. Pliades oriuntur, 599. Æstatis initium, 601.
14.	F.	PR.	ID.	C.	Taurus oritur, 603. Scirpea simulacra in Tiberim missa, 621.
15.	G.		ID.	NP.	Mercurio templum positum ejusque festa dies, 663.
16.	H.	XVII.	KAL.	JUN. F.	
17.	A.	XVI.	KAL.	C.	
18.	B.	XV.	KAL.	C.	
19.	C.	XIV.	KAL.	C.	
20.	D.	XIII.	KAL.	C.	Sol in Geminos transit, 693.
21.	E.	XII.	KAL.	NP.	Agonia altera, 721.
22.	F.	XI.	KAL.	N.	Canis oritur, 723.
23.	G.	X.	KAL.	NP.	Tubilustria Vulcano sacra, 726.
24.	H.	IX.	KAL.	Q. R. C. F. 727.	
25.	A.	VIII.	KAL.	C.	Templum Fortunæ Publicæ positum, 729. Aquilæ rostrum apparet, 731.
26.	B.	VII.	KAL.	C.	Bootes occidit, 733.
27.	C.	VI.	KAL.	C.	Hyas oritur, 734.
28.	D.	V.	KAL.	C.	
29.	E.	IV.	KAL.	C.	
30.	F.	III.	KAL.	C.	
31.	G.	PR.	KAL.	C.	

JUNIUS. LIB. VI.

1	H.	KAL.	N.	Carnæ deæ sacrum, 101. Kalendæ fabariæ, 180. Junonis Monetæ templum sacratum, 180. Martis extra portam Capenam sacra, 191. Tempestatis ædes dedicata, 193. Aquila tota apparet, 196.
2.	A.	IV. NON.	F.	Hyadum ortus et Tauri cornuum, pluit, 197.
3.	B.	III. NON.	C.	Bellonæ ædes consecrata, 199.
4.	C.	PR. NON.	C.	Herculi Custodi ædes in circo Flaminio posita, 209.
5.	D.	NON.	(N.)	Sanco Fidio Semoni Patri ædes posita, 213.
6.	E.	VIII. ID.	N.	
7.	F.	VII. ID.	N.	Arctophylax (Lycaon) totus occidit, 235. Ludi Tibridi sacri a piscatoribus celebrati, 237.
8.	G.	VI. ID.	N.	Menti delubra data, 241.
9.	H.	V. ID.	N.	Vestæ sacra, 249. Jovis Pistoris ara in Capitolio, 349. Brutus Gallæcos vicit, 461. Crassus a Parthis victus et occisus, 465.
10.	A.	IV. ID.	N.	Delphinus oritur, 469.
11.	B.	III. ID.	N.	Matralia Matri Matutæ sacra, 473. Matutæ templum a Servio rege positum, 479. Rutilius et Didius occisi, 563. Fortunæ templum a Servio rege dedicatum, 569. Concordiæ ædes per Liviam consecrata, 637.
12.	C.	PR. ID.	N.	
13.	D.	ID.	N.	Jovi invicto templa data. 650. Quinquatrus minores Minervæ sacræ, 651. [Nubere ante Idus non bonum, 219. nec fas Flaminis Dialis conjugi crines depectere, 220. nec ungues præsecare, 230. nec viro concumbere, 231. exspectanda dies Q. St. D. F. 233.]
14.	E.	XVIII. KAL. JUL.	N.	
15.	F.	XVII. KAL.	Q. St. D. F.	Thyene, stella in Tauri fronte, oritur, 711. Stercus ex æde Vestæ defertur, 713.
16.	G.	XVI. KAL.	C.	Zephyro secundo flante, 715. Orion oritur, 717.
17.	H.	XV. KAL.	C.	Delphinus totus apparet, 720. Postumius Tubertus Æquos Volscosque fudit, 721.
18.	A.	XIV. KAL.	C.	
19.	B.	XIII. KAL.	C.	Sol e Geminis in Cancrum abit, 725. Pallas in Aventino coli cœpta, 728.
20.	C.	XII. KAL.	C.	Summani templum positum, 729. Ophiuchus (Æsculapius) oritur, 733.
21.	D.	XI. KAL.	C.	
22.	E.	X. KAL.	C.	
23.	F.	IX. KAL.	C.	Flaminius ad lacum Trasimenum victus, 765.
24.	G.	VIII. KAL.	C.	Syphax victus, 769. Hasdrubal occisus, 770. Fortunæ Fortis honores, 771.

25.	H.	VII.	KAL.	C.	
26.	A.	VI.	KAL.	C.	Orionis zona apparet, 785. Solstitium, 789.
27.	B.	V.	KAL.	C.	Larium delubra posita, 791. et Jovis Statoris ædes, 793.
28.	C.	IV.	KAL.	C.	Quirino templum positum, 795.
29.	D.	III.	KAL.	F.	
30.	E.	PR.	KAL.	C.	Musis et Herculi Musagetæ ædes consecrata, 797.

ERRATA.

IN THE TEXT.

Page	5	Verse	71	*for*	?	*put*	!
~~	14	~~~~	255	~~~~	dora eus	*read*	ora deus.
~~	39	~~~~	34	~~~~	,	~~~~	.
~~	52	~~~~	318	~~~~	vini	~~~~	vina.
~~	52	~~~~	337	~~~~	,	~~~~	.
~~	79	~~~~	35	~~~~	meos	~~~~	meus.
~~	87	~~~~	160	~~~~	;	~~~~	.
~~	122	~~~~	879	~~~~	Cacruleo	~~~~	Caeruleo.
~~	136	~~~~	225	~~~~	sibt	~~~~	sibi.
~~	151	~~~~	563	~~~~	Piræ	~~~~	Piræa.
~~	157	~~~~	686	~~~~	,	~~~~	.

IN THE NOTES.

Page	4	Col.	1	Line	13	*for*	come	*read*	came.
~~	85	~~~~	1	~~~~	4 and 7	~~~~	Eilcithyia	~~~~	Eileithyia.
~~	82	~~~~	1	~~~~	17	~~~~	Valain	~~~~	Vulcan.
~~	137	~~~~	2	~~~~	13	*dele*	X		
~~	154	~~~~	2	~~~~	5	*for*	intendum	~~~~	interdum.
~~	168	~~~~	1	~~~~	6	~~~~	Remarian	~~~~	Remurian.
~~	193	~~~~	1	~~~~	2	~~~~	Mallcoli	~~~~	Malleoli.

P. OVIDII NASONIS

FASTORUM

LIBER I.

TEMPORA cum causis Latium digesta per annum,
  Lapsaque sub terras ortaque signa canam.
Excipe pacato, Cæsar Germanice, vultu
  Hoc opus, et timidæ dirige navis iter;
Officioque, levem non aversatus honorem,
  Huic tibi devoto numine dexter ades.
Sacra recognosces annalibus eruta priscis,
  Et quo sit merito quæque notata dies.
Invenies illic et festa domestica vobis.
  Sæpe tibi pater est, sæpe legendus avus;

1. *Tempora* in Virgil. (Ecl. iii. 42. Geor. i. 257,) is the seasons, here it denotes the festivals and other remarkable days of the year. —*Latium*, adj. Latin, *Latius annus* is the solar year.

2. *Lapsa ortaque signa.* The subject of the poem is the Roman festivals, and the rising and setting of the constellations. See Introduction, § 1.

3. *Cæsar Germ.* son of Drusus Claudius Nero, and nephew of Tiberius, by whom he was adopted at the desire of Augustus. See Tacit. Annal II. 73. Suet. Calig. 1–4.—*Pacato vultu*, etc. as if he were a deity.

5. Heinsius and Burmann, following some of the best MSS. read *officii......In tibi devoto munere*, which gives a good sense. Lenz, Mitscherlich and Krebs, prefer the present reading.

7, 8. See Introd. § 4.

9. *Vobis*, your family, *i. e.* the Claudii, or rather the Julii, into which he had been adopted.

10. *Pater*, Tiberius; *avus*, Augustus, who had adopted Tiberius.

Quæque ferunt illi pictos signantia fastos,
  Tu quoque cum Druso præmia fratre feres.
Cæsaris arma canant alii, nos Cæsaris aras,
  Et quoscumque sacris addidit ille dies.
Annue conanti per laudes ire tuorum,
  Deque meo pavidos excute corde metus.
Da mihi te placidum, dederis in carmina vires,
  Ingenium vultu statque caditque tuo.
Pagina judicium docti subitura movetur
  Principis, ut Clario missa legenda deo.
Quæ sit enim culti facundia sensimus oris,
  Civica pro trepidis quum tulit arma reis.
Scimus et, ad nostras quum se tulit impetus artes,
  Ingenii currant flumina quanta tui.
Si licet et fas est, vates rege vatis habenas,
  Auspice te felix totus ut annus eat.

Tempora digereret quum conditor urbis, in anno
  Constituit menses quinque bis esse suo.

11. Germanicus and his brother, the poet says, will perform actions and receive honors similar to those of Augustus and Tiberius. Drusus was the son of Tiberius; and therefore, only the adoptive brother of Germanicus. —*Pictos*. the Fasti, were like all other books, adorned with various colours.

13. *Aras*. The altars dedicated by Augustus, perhaps the altars raised to him, Hor. Ep. II. 1. 15. The following line shows the former sense to be preferable.

15–20. All the terms *annue*, etc. used here, are such as would be addressed to a deity.—*Laudes*, praiseworthy deeds.--*Tuorum*, like *vobis*, v. 9.—*Pagina* for *liber*.—*Movetur* scil; with awe. He personifies the book.—*Clario Deo*. There was a celebrated oracle of the Clarian Apollo, near Colophon, in Asia Minor, which Germanicus himself once consulted. Tac. Annal. xii. 22.

21, 22. Germanicus had pleaded causes publicly with success, Suet. Cal. 4. Dion. 56. 26.

23–25. He had written Greek comedies, Suet. *ut sup*. He also made a version of Aratus which is still extant.

26. *Totus annus*, *i. e.* the whole poem on the year.

27. *Tempora*, the parts of the year, *i. e.* months and days.—*Cond. urb.* Romulus.

28. See Introd. § 2.

Scilicet arma magis, quam sidera, Romule, noras,
Curaque finitimos vincere major erat.
Est tamen et ratio, Cæsar, quæ moverit illum,
Erroremque suum quo tueatur habet.
Quod satis est utero matris dum prodeat infans,
Hoc anno statuit temporis esse satis.
Per totidem menses a funere conjugis uxor
Sustinet in vidua tristia signa domo.
Hoc igitur vidit trabeati cura Quirini,
Quum rudibus populis annua jura daret.
Martis erat primus mensis, Venerisque secundus,
Hæc generis princeps, ipsius ille pater.
Tertius a senibus, juvenum de nomine quartus,
Quæ sequitur numero turba notata fuit.
At Numa nec Janum, nec avitas præterit umbras,
Mensibus antiquis apposuitque duos.

Ne tamen ignores variorum jura dierum:
Non habet officii Lucifer omnis idem.
Ille Nefastus erit, per quem tria verba silentur:
Fastus erit, per quem lege licebit agi;
Neu toto perstare die sua jura putaris:
Qui jam Fastus erit, mane Nefastus erat.

33, 34. That is ten lunar months.

35, 36. This is putting the effect for the cause, the mourning was for ten months, because that was the length of the original year.—*Tristia signa,* the signs of grief, such as avoiding society, wearing mourning, &c.

37. *Trabeati,* Romulus wore the *trabea.* Liv. I. 8.

38. *Populis,* i. e. *civibus.*—*Annua jura daret,* i. e. regulated the year. v. 27.

40. *Princeps,* head or origin. Venus was the mother of Æneas, Mars the father of Romulus.

41. See the beginning of Books III. and IV.

42. Quinctilis, Sextilis, September, &c.

43. *Nec avitas,* See below II. 19, *et seq.*

45–62. See Introd. § 3.

50. *Qui jam,* &c. a half holiday, the latter part of the day might be devoted to business.

Nam simul exta deo data sunt, licet omnia fari,
Verbaque honoratus libera prætor habet.
Est quoque, quo populum jus est includere septis:
Est quoque, qui nono semper ab orbe redit.
Vindicat Ausonias Junonis cura Kalendas:
Idibus alba Jovi grandior agna cadit:
Nonarum tutela deo caret. Omnibus istis
— Ne fallare, cave — proximus Ater erit.
Omen ab eventu est, illis nam Roma diebus
Damna sub adverso tristia Marte tulit.
Haec mihi dicta semel, totis haerentia fastis,
Ne seriem rerum scindere cogar, erunt.

Ecce tibi faustum, Germanice, nuntiat annum,
Inque meo primus carmine Janus adest.
Jane biceps, anni tacite labentis origo,
Solus de superis qui tua terga vides,

52. *Honoratus*, as bearing office. It was applied with peculiar propriety to the Prætor whose edicts were called the *Jus honorarium*.

53. The *Dies comitiales* on which *cum populo licebat agi*, i. e. laws might be proposed, &c.—*Septis* the wooden palings, within which the people were assembled in the Campus Martius, to pass laws.

54. The *Nundinæ*. Every ninth day the country people come into Rome to attend the market. By the Hortensian law, these days were made *fasti* in order that their rustic disputes might be settled.

55. On all the Kalends the Pontifex Minor and the Regina Sacrorum sacrificed to Juno who was by some regarded as the moon. For the name Juno see my Mythology, p. 461.—*Junonis*, Heinsius would read *Junonia*.

56. A sacrifice of a lamb was offered on the Capitol to Jupiter on the Ides of each month.

57. The Nones were not under the care of any deity.

57–60. The days following the Kalends, Nones and Ides were termed *Atri*, black or unlucky, as on these days, the Romans had met with their most memorable defeats at the Cremera, the Allia, and elsewhere. A public calamity on any particular day of any one month rendered *ater*, that day in every other month.

61, 62. I say it once for all.

63. For the mythology of Janus, see Mythology, p. 466, *et seq.*

65. *An. tac lab.* denotes the noiseless pace of time.—*Origo* as the year began with January.

66. See his figure. Mythology,

Dexter ades ducibus, quorum secura labore
  Otia terra ferax, otia pontus agit.
Dexter ades patribusque tuis, populoque Quirini,
  Et resera nutu candida templa tuo.
Prospera lux oritur: linguisque animisque favete?
  Nunc dicenda bono sunt bona verba die.
Lite vacent aures, insanaque protinus absint
  Jurgia; differ opus, livida lingua, tuum.
Cernis, odoratis ut luceat ignibus æther,
  Et sonet accensis spica Cilissa focis?
Flamma nitore suo templorum verberat aurum,
  Et tremulum summa spargit in æde jubar.
Vestibus intactis Tarpeias itur in arces,
  Et populus festo concolor ipse suo est.
Jamque novi præeunt fasces, nova purpura fulget,

Plate xii. 4.

67. *Ducibus*, perhaps Tib. and Germ. after the victory gained by the latter over the Catti and Cherusci, and other German tribes, A. U. C. 770; it may, however, include Augustus and other generals.

68. *Terra ferax*, the ζείδωρος ἄρουρα of Homer.

69. *Tuis*, Burmann would read *tui* as it seems awkward to say the *Patres Jani* and the *Populus Quirini*. Quirinus was a name of Janus (*Janum Quirinum ter clusit* Suet. Aug. 22.) and Gierig thinks the true reading might have been *Quirine*. After all it was perhaps the constraint of the metre that made the poet express himself thus.

70. *Candida templa*, either as being built of marble, or on account of those who frequented them on festival days, being clad in white. Gierig inclines to the latter, I should prefer the former sense.

71. *Lin. anim. fav.* εὐφημεῖτε by using no words of ill omen and by admitting no thoughts but what were good.

75. *Odor. ig.* with the frankincense, cinnamon, saffron, &c. which were burnt on the altars.

76. *Spica Cilissa*, the saffron from Mount Corycus in Cilicia.—*Spica*, the chives or filaments of the saffron.--*Sonet*, when the saffron was good it crackled in the fire.

77. *Aurum*, the gilded roof of the temple.

79, 80. *Vest. intact.* with new or white garments, the Roman *toga* was white.—*Concolor*, a festal or happy day was metaphorically termed *white*.—*Tarp. Arces*, the Capitol. It was the practice ever since A. U. C. 601 for the consuls elect, followed by the people, to go in procession to the Capitol and offer a sacrifice to Jupiter.

81, 82. The consuls entered on their office on this day.—*Purpura*, the *toga prætexta* or *trabea*

Et nova conspicuum pondera sentit ebur.
Colla rudes operum præbent ferienda juvenci,
Quos aluit campis herba Falisca suis.
Jupiter, arce sua totum quum spectet in orbem,
Nil nisi Romanum, quod tueatur, habet.
Salve, læta dies, meliorque revertere semper,
A populo rerum digna potente coli!
Quem tamen esse deum te dicam, Jane biformis?
Nam tibi par nullum Græcia numen habet.
Ede simul causam, cur de cœlestibus unus,
Sitque quod a tergo, sitque quod ante, vides.
Hæc ego quum sumptis agitarem mente tabellis,
Lucidior visa est, quam fuit ante, domus.
Tum sacer ancipiti mirandus imagine Janus
Bina repens oculis obtulit ora meis.
Obstupui, sensique metu riguisse capillos,
Et gelidum subito frigore pectus erat.
Ille tenens dextra baculum, clavemque sinistra,
Edidit hos nobis ore priore sonos:
Disce, metu posito, vates operose dierum,
Quod petis, et voces percipe mente meas.
Me Chaos antiqui—nam res sum prisca—vocabant.

worn by magistrates.—*Ebur*, the curule chair.

83. *Rudis operum*, that had never been worked.

84. *Herba Fal.* &c., the land of Falerii in Etruria, whence the animals for sacrifice were chiefly brought, the water of the Clitumnus, in Umbria, was supposed to make them white, Virg. G. II. 146.

85. *Arce*, either the Capitol, or the dome of Heaven, see Met. I. 163. Virg. Æn. I. 223.

88. *Pop. rer. pol.* the *Romanos rerum dominos* of Virgil.

89. The poet here commences his enquiry into the mythology of Janus.

90. There was no deity worshiped in Greece whose attributes were the same as those of Janus. A curious similarity has been traced out between him and the Ganesa of India.

93. *Tabellis*, his writing-tables.

94. A usual sign of the presence of a Deity.

100. *Ore priore*, his front face. See his image.

101. *Vat. oper. dier.* Poet engaged on the days.

103. *First* opinion, Janus was

Adspice, quam longi temporis acta canam.
Lucidus hic aër, et, quæ tria corpora restant,
Ignis, aquæ, tellus, unus acervus erant.
Ut semel hæc rerum secessit lite suarum,
Inque novas abiit massa soluta domos;
Flamma petit altum, propior locus aëra cepit,
Sederunt medio terra fretumque solo.
Tunc ego, qui fueram globus et sine imagine moles,
In faciem redii dignaque membra deo.
Nunc quoque, confusæ quondam nota parva figuræ,
Ante quod est in me, postque videtur idem.
Accipe, quæsitæ quæ causa sit altera formæ,
Hanc simul ut noris officiumque meum.
Quidquid ubique vides, cœlum, mare, nubila, terras,
Omnia sunt nostra clausa patentque manu.
Me penes est unum vasti custodia mundi,
Et jus vertendi cardinis omne meum est.
Quum libuit Pacem placidis emittere tectis,
Libera perpetuas ambulat illa vias.
Sanguine letifero totus miscebitur orbis,
Ni teneant rigidæ condita bella seræ.
Præsideo foribus cœli cum mitibus Horis:
It, redit officio Jupiter ipse meo.
Inde vocor Janus. Cui quum Cereale sacerdos

the *World.*

105–110. Compare Met. I. *init.*

113, 114. His back and front figure were the same, a memorial of the time when the world was in a chaolic state of confusion, all its parts being alike. This is a very silly explanation.

115. *Second* opinion, see below v. 135–140.

116. His office of door-keeper (*Janitor*) of heaven and earth.

120. The *cardines* of heaven, if they are meant, are the cardinal points, where according to the poetic creed of the Augustan age there were doors for the gods to go in and out of heaven. Stat. Theb. i. 158, vii. 35. x. 1. See Mythology, p. 39.

121. He represents Peace and War as persons in the custody of Janus.—*Placidis* as being the abode of Peace.

122. *Perpetuas*, long.

125. See Hom. Il. v. 749, *et seq.* Mythology p. 150.

127. *Janus à janua.*

Imponit libum farraque mixta sale,
Nomina ridebis; modo namque Patulcius idem,
Et modo sacrifico Clusius ore vocor.
Scilicet alterno voluit rudis illa vetustas
Nomine diversas significare vices.
Vis mea narrata est: causam nunc disce figuræ;
Jam tamen hanc aliqua tu quoque parte vides.
Omnis habet geminas hinc atque hinc janua frontes,
E quibus hæc populum spectat, at illa Larem.
Utque sedens vester primi prope limina tecti
Janitor egressus introitusque videt;
Sic ego prospicio, cœlestis janitor aulæ,
Eoas partes Hesperiasque simul.
Ora vides Hecates in tres vergentia partes,
Servet ut in ternas compita secta vias.
Et mihi, ne flexu cervicis tempora perdam,
Cernere non moto corpore bina licet.
Dixerat, et vultu, si plura requirere vellem,
Se mihi difficilem non fore, fassus erat:
Sumpsi animum, gratesque deo non territus egi,
Verbaque sum spectans pauca locutus humum:
Dic, age, frigoribus quare novus incipit annus,
Qui melius per ver incipiendus erat?

127, 128. *Cereale libum*, the *Janual*, a kind of cake offered to Janus. Festus *sub. voc.*---*Imponit* on the altar.---*Far mix. sal.* the *Mola salsa.*

129, 130. *Patulcius* (*à pateo*) the Opener, *Clusius* (*à claudo*) the Shutter; sacrifical names of Janus.

133. *Vis* i. e. *officium.*

134. From what I have said you already in part perceive it.

137. *Primi tecti*, the first part of the house, *i. e.* the entrance.

141, 142. The three-faced Hecate, (see her figure Mythology, Plate III. 2.) was placed at the *triviæ*, or the point where a road branched off (like the Greek Y) so that a face looked down each road.

149, 150, The poet naturally asks why the year began in the middle of winter and not in the spring. This gives him an opportunity of introducing the following lovely description with which compare, Virg. G. II. 324, *et seq.* Lucret I. 5, *et seq.* and below III. 236 *et seq.* IV. 87 *et seq.*

Omnia tunc florent, tunc est nova temporis ætas,
Et nova de gravido palmite gemma tumet,
Et modo formatis operitur frondibus arbos,
Prodit et in summum seminis herba solum,
Et tepidum volucres concentibus aëra mulcent,
Ludit et in pratis luxuriatque pecus.
Tum blandi soles, ignotaque prodit hirundo,
Et luteum celsa sub trabe fingit opus.
Tum patitur cultus ager, et renovatur aratro.
Hæc anni novitas jure vocanda fuit.
Quæsieram multis: non multis ille moratus,
Contulit in versus sic sua verba duos:
Bruma novi prima est, veterisque novissima solis:
Principium capiunt Phœbus et annus idem.
Post ea mirabar, cur non sine litibus esset
Prima dies. Causam percipe, Janus ait.
Tempora commisi nascentia rebus agendis,
Totus ab auspicio ne foret annus iners.
Quisque suas artes ob idem delibat agendo,
Nec plus quam solitum testificatur opus.

153. *Oper. frond.* Heinsius, Burmann and Gierig on the authority of nine MSS. read *amicitur vitibus*; four MSS. have *amicitur frondibus* which I should feel disposed to prefer.

154. *Seminis herba* appears to be the corn which had been sown and was now coming up; one MS. reads *graminis*.

157. *Ignota,* the stranger, as the swallow returns in spring.

158. *Lut. fing. opus.* her clay-built nest: *Fingere* is the proper term when speaking of pottery or any work in clay.

163. *Bruma,* the winter-solstice after which the days begin to lengthen.

165–170. It was usual with all classes of the people to practice a little at their respective trades, or occupations on the Kalends of January by way of omen and not for payment. Thus the shoemaker or the fuller did some little job or another, the peasant some rural work, the pleaders skirmished a little in the forum, &c.—*Delibat,* i. e. *leviter attingit.*

Mox ego : Cur, quamvis aliorum numina placem,
  Jane, tibi primo tura merumque fero ?
Ut per me possis aditum, qui limina servo,
  Ad quoscumque voles, inquit, habere deos.
At cur læta tuis dicuntur verba Kalendis,
  Et damus alternas accipimusque preces ?
Tum deus incumbens baculo, quem dextra gerebat,
  Omina principiis, inquit, inesse solent.
Ad primam vocem timidas advertitis aures,
  Et primum visam consulit augur avem.
Templa patent auresque deûm, nec lingua caducas
  Concipit ulla preces, dictaque pondus habent.
Desierat Janus : nec longa silentia feci,
  Sed tetigi verbis ultima verba meis :
Quid vult palma sibi rugosaque carica, dixi,
  Et data sub niveo candida mella cado ?
Omen, ait, causa est, ut res sapor ille sequatur,
  Et peragat cœptum dulcis ut annus iter.
Dulcia cur dentur, video : stipis adjice causam,
  Pars mihi de festo ne labet ulla tuo.

171–174. The reason is here required and given, why the Romans when about to sacrifice to any other of the gods, first made offerings to Janus. The old historian, Fabius Pictor, said it was because Janus first taught to use spelt (*far*) and wine in sacrifice. Macrobius says because he was the first who erected temples to the gods in Italy. Others give other reasons equally unsatisfactory.

175–182. In our own custom of wishing each other a happy new year, &c. may still be witnessed, the practice of which the poet here asks the reason. The *bona verba* were used for the sake of omen.—*Ulla lingua*, any tongue which then utters a prayer.—*Caducas*, unavailing.

186, 187. The *strenæ* (Fr. *étrennes*) or New Year's gift—*Palma*, dates, the fruit of the palm, (*caryotæ*) covered with gold leaf, were a part of the *strenæ*.—*Carica* the ἰσχὰς, or dried fig.—*Cado*, some MSS. read *favo*.

189. *Stipis*, pieces of money were then as now, a part of the New-year's gift. Augustus himself, as inscriptions shew, did not scruple to receive money as his *strenæ* on the Kalends of January. See Suet. Aug. 91.

Risit, et, O quam te fallunt tua sæcula, dixit,
  Qui stipe mel sumpta dulcius esse putes!
Vix ego Saturno quemquam regnante videbam,
  Cujus non animo dulcia lucra forent.
Tempore crevit amor, qui nunc est summus, habendi;
  Vix ultra, quo jam progrediatur, habet.
Pluris opes nunc sunt, quam prisci temporis annis,
  Dum populus pauper, dum nova Roma fuit,
Dum casa Martigenam capiebat parva Quirinum,
  Et dabat exiguum fluminis ulva torum.
Jupiter angusta vix totus stabat in æde,
  Inque Jovis dextra fictile fulmen erat.
Frondibus ornabant, quæ nunc Capitolia gemmis,
  Pascebatque suas ipse senator oves;
Nec pudor in stipula placidam cepisse quietem,
  Et fenum capiti supposuisse fuit.
Jura dabat populis posito modo consul aratro,
  Et levis argenti lamina crimen erat.

191--218. The praises of ancient simplicity, and censure of the vices of his own times,—a common place with Ovid and the other poets.

191. *Quam te fallunt*, etc. How little you know the character of your own times.

193, 194. Such was hardly the case even in the golden age.

Pris. tem. an. In the years of the olden time.

199. *Martigena*, Mars-begotten, like *terrigena*, etc.

201. *Angusta æde*, either the temple of Jupiter Feretrius, built by Romulus on the Capitol, and which was not quite fifteen feet long, or that built by Numa, or rather any temple of those ancient times.— *Vix totus stabat* seems to mean that the statue was in a sitting posture, and the roof of the temple so low, that it would not admit of its being placed erect in it.

202. *Fictile fulmen.* The images of the gods at Rome, in those times, were of baked clay, manufactured in Etruria. Even the four-horse chariot which was placed on the Capitoline temple, when first built, was of baked clay. Niebuhr, Rom. Hist. I. 491.

208. *Levis lamina* is employed to express more strongly the simplicity of those days, as if the possession of even the smallest quantity of the precious metals was a crime. Fabricius, when censor, A. U. C. 478, put out of the senate Cornel. Rufinus, who had been twice consul and dictator, for having ten pounds weight of wrought silver.

At postquam Fortuna loci caput extulit hujus,
  Et tetigit summos vertice Roma deos;
Creverunt et opes, et opum furiosa cupido,
  Et, quum possideant plurima, plura volunt.
Quærere, ut absumant, absumpta requirere certant:
  Atque ipsæ vitiis sunt alimenta vices.
Sic, quibus intumuit suffusa venter ab unda,
  Quo plus sunt potæ, plus sitiuntur aquæ.
In pretio pretium nunc est; dat census honores,
  Census amicitias; pauper ubique jacet.
Tu tamen, auspicium cur sit stipis utile, quæris,
  Curque juvent nostras æra vetusta manus.
Æra dabant olim; melius nunc omen in auro est,
  Victaque concedit prisca moneta novæ.
Nos quoque templa juvant, quamvis antiqua probemus,
  Aurea; majestas convenit ista deo.
Laudamus veteres, sed nostris utimur annis;
  Mos tamen est æque dignus uterque coli.
Finierat monitus; placidis ita rursus, ut ante,
  Clavigerum verbis alloquor ipse deum:
Multa quidem didici: sed cur navalis in ære
  Altera signata est, altera forma biceps?

210. Rome would appear to be personified in this place.

212, 213. The union of luxury and avarice, Sallust Cat. 5 and 12. They vie in gaining that they may consume, in regaining, what they have consumed, and these very alternations (of avarice and luxury) are the aliment (or support) of (these) vices.

215, 216. The usual comparison of avarice to the dropsy. See Hor. Carm. II. 2. 13.

217, 218. *In pret. pret.* a play on words.—*Dat census*, etc. Hor. Epist. I. 6. 36.

219. *Cur sit.* Heinsius, Burmann and Gierig, read *si sit.*—*Quæris*, means you will probably ask, or you wish to know, for the poet had not yet asked this question.---*Ausp. utile*, good omen.

220. *Æra vetusta*, the *stips* or *as*, was a copper coin. In the old times, the Romans had none but copper money. See Niebuhr, Rom. Hist. I. 449 *et seq.*

223. *Nos*, we, the gods, or I, Janus.

226. The manners of each time are suited to it, and should be followed.

227. *Monitus*, acc plur of the substantive. Five MSS. read *monitis*.

229, 230. The old Roman coin

Noscere me duplici posses in imagine, dixit,
  Ni vetus ipsa dies extenuaret opus.
Causa ratis superest: Tuscum rate venit in amnem
  Ante pererrato falcifer orbe deus.
Hac ego Saturnum memini tellure receptum;
  Cœlitibus regnis ab Jove pulsus erat.
Inde diu genti mansit Saturnia nomen:
  Dicta quoque est Latium terra, latente deo.
At bona posteritas puppim servavit in ære,
  Hospitis adventum testificata dei.
Ipse solum colui, cujus placidissima lævum
  Radit arenosi Tibridis unda latus.
Hic, ubi nunc Roma est, incædua silva virebat,
  Tantaque res paucis pascua bubus erat.
Arx mea collis erat, quem cultrix nomine nostro
  Nuncupat hæc ætas, Janiculumque vocat.
Tunc ego regnabam, patiens quum terra deorum
  Esset, et humanis numina mixta locis.
Nondum Justitiam facinus mortale fugarat:
  —Ultima de superis illa reliquit humum—

bore on one side the figure of a ship; on the other, a two-headed Janus.

232. The impression on the old coins was, of course, often effaced by time and use.

234. *Falcifer* Saturn. See Mythology, p. 465, Virg. Æn. viii. 315 *et seq.*

241. The Janiculum on the left, or Tuscan bank of the Tiber. See vv. 245, 246.

242. *Aren. Tib.* the *flavus Tib.* of Horace, Carm. I. 3.---*Radit,* like *rodet* and *mordet,* is very appropriately applied to a stream. See Hor. Carm. I. 22, 8.

243. Virg. Æn. viii. 314. Propert, iv. 1. Tibul. II. 5, 25. This contrast of the former and the present state of the Seven Hills, was a favorite theme with the poets of the Augustan age.---*Incædua* uncut, *i. e.* ancient, denoting in general a wood, which was an object of religious awe and veneration.

245. *Arx.* The dwelling of the princes of the heroic ages was usually on an eminence, like the castles of the feudal chiefs of the middle ages.

247, 248. In the golden age.

249, 250. See Met. I. 89, *et seq.* 150. Hesiod ἔργα 195. Mythology, 258—262.

Proque metu populum sine vi pudor ipse regebat;
Nullus erat justis reddere jura labor.
Nil mihi cum bello, pacem postesque tuebar.
Et clavem ostendens, Hæc, ait, arma gero.
Presserat dora eus: tunc sic ego nostra resolvo,
Voce mea voces eliciente dei:
Quum tot sint Jani, cur stas sacratus in uno,
Hic ubi juncta foris templa duobus habes?
Ille manu mulcens propexam ad pectora barbam,
Protinus Œbalii rettulit arma Tati,
Utque levis custos armillis capta Sabinis
Ad summæ Tatium duxerit arcis iter.
Inde, velut nunc est, per quem descenditis, inquit,
Arduus in valles et fora clivus erat.
Et jam contigerat portam, Saturnia cujus
Dempserat oppositas insidiosa seras.
Cum, tanto veritus committere numine pugnam,
Ipse meæ movi callidus artis opus,
Oraque, qua pollens ope sum, fontana reclusi,
Sumque repentinas ejaculatus aquas.
Ante tamen calidis subjeci sulfura venis,
Clauderet ut Tatio fervidus humor iter.

251. *Pudor*, Αἰδώς.

257, 258. The Romans gave the name of *Jani* to arches, like that of Templebar, in London, under which people passed from one street into another. They were always double, people entering by one and going out by the other, every one keeping to the right. Lenz, understands by *Jani*, in this place, temples of Janus, of which there were three at Rome.—*Stas sacratus* have a statue. *For. duob.* the fish and the ox-market. This temple was built by Duilius.

260. *Œbalii*, alluding to the fancied descent of the Sabines, from the Lacedæmonians, one of whose ancient kings Œbalus is said to have been. *Tati*,—One MS. reads *Titi*, which Heinsius and Gierig adopted. For this story, see Met. xiv. 771, *et seq.* and Liv. I. 11.

261. *Levis custos* Tarpeia.---*Levis*, light-minded.

264. *Arduus clivus*, a steep path.

265. *Portam*, the Palatine gate. ---*Saturnia*, Juno.

267. *Tanto numine*, Scil. Juno.

268. *Meæ artis*, that is, of opening.

269. He caused streams of hot sulphurous water to gush out of the ground.

Cujus ut utilitas pulsis percepta Sabinis,
Quæque fuit, tuto reddita forma loco est;
Ara mihi posita est parvo conjuncta sacello:
Hæc adolet flammis cum strue farra suis.
At cur pace lates, motisque recluderis armis?
Nec mora, quæsiti reddita causa mihi.
Ut populo reditus pateant ad bella profecto,
Tota patet dempta janua nostra sera.
Pace fores obdo, ne qua discedere possit:
Cæsareoque diu nomine clausus ero.
Dixit, et, attollens oculos diversa tuentes,
Adspexit toto quidquid in orbe fuit.
Pax erat, et vestri, Germanice, causa triumphi
Tradiderat famulas jam tibi Rhenus aquas.
Jane, face æternos pacem pacisque ministros,
Neve suum, præsta, deserat auctor opus.

Quod tamen ex ipsis licuit mihi discere fastis:
Sacravere patres hoc duo templa die.

274. When after the repulse of the Sabines, the hot waters ceased to flow, and the place became as it was before.

275, 276. This earliest temple was exceedingly small, containing nothing but a statue of the god, five feet high. Procopius (de Bell. Goth.) describes it. *Strue.* The *strues*---was a kind of cake.

277. The well known circumstance of the temple of Janus being open in time of war, closed in time of peace.

279–281. For what is probably the true reason, see Nicbuhr's Roman History, I. 287, or Mythology, p. 467.

283. *Diversa tuentes*, on account of his two faces.

285, 286. This was A.U.C. 770, when on the vii. Kal. Jun. Germanicus triumphed over the Catti, the Cherusci, and the Angivarii, Tacit. An. II. 41.---*Fam. Rhe. aq.* the river, as was usual with the poets, put for the people who dwelt on its banks, to denote that the Germans now obeyed Rome.

287. *Face*, fac.--*Ministros pacis*, Tiberius and Germanicus.

288. May not he (Germ. or Tib.) who has procured this peace for the empire, break it by resuming arms.

289, 290. The poet now ceases to discourse with Janus, and informs the reader of what he had found in the Fasti, namely, that two temples had been consecrated, at different times, on the Kalends of January.

Accepit Phœbo Nymphaque Coronide natum
  Insula, dividua quam premit amnis aqua.
Jupiter in parte est; cepit locus unus utrumque,
  Junctaque sunt magno templa nepotis avo.

Quid vetat et stellas, ut quæque oriturque caditque,
  Dicere? promissi pars fuit ista mei.
Felices animos, quibus hæc cognoscere primis,
  Inque domos superas scandere cura fuit!
Credibile est illos pariter vitiisque locisque
  Altius humanis exseruisse caput.
Non Venus et vinum sublimia pectora fregit,
  Officiumve fori, militiæve labor.
Nec levis ambitio, perfusaque gloria fuco,
  Magnarumve fames sollicitavit opum.
Admovere oculis distantia sidera nostris,
  Ætheraque ingenio supposuere suo.
Sic petitur cœlum, non ut ferat Ossan Olympus,
  Summaque Peliacus sidera tangat apex.

291, 292. A. U. C. 462, in consequence of a plague at Rome, by the direction of the Sybelline books, an embassy was sent to Epidaurus, and one of the serpents sacred to Æsculapius was brought to Rome; a temple was built to the god on the island in the Tiber. See Met. xv. 622---744. *Ph. n. Cor. nat.* Æsculapius. See Mythology, p. 384.

293, 294. *In parte est,* is a sharer in the day and place. The temple of Jupiter in the island was dedicated by C. Servilius Duumvir, some time after the second Punic war.

295---310. Being now for the first time about to perform the other part of his promise, namely, to note the risings and settings of the stars, he prefaces it by the praises of the astronomers. See Introd. § 1.

299, 300. As the study of astronomy elevates the mind above the terrestrial abode of men, so it raises, or should raise it, above all mean and groveling pursuits and ideas.

305. They have brought the distant stars to our eyes. Gierig, following one MS. for *nostris,* reads *terris,* a reading which Burmann approved, though he did not adopt it.

307, 308. Alluding to the Aloïdes, Otus and Ephialtes, Hom. Od. xi. 304---316. Virg. G. I. 280. Hor. Carm. III. 4, 49.

Nos quoque sub ducibus cœlum metabimur illis,
Ponemusque suos ad stata signa dies.

Ergo ubi nox aderit venturis tertia Nonis,
Sparsaque cœlesti rore madebit humus;
Octipedis frustra quæruntur brachia Cancri:
Præceps occiduas ille subivit aquas.

Institerint Nonæ, missi tibi nubibus atris
Signa dabunt imbres, exoriente Lyra.

Quattuor adde dies ductos ex ordine Nonis,
Janus *Agonali* luce piandus erit.
Nominis esse potest succinctus causa minister,
Hostia cœlitibus quo feriente cadit;
Qui calido strictos tincturus sanguine cultros,
Semper, *Agatne*, rogat; nec nisi jussus agit.
Pars, quia non veniant pecudes, sed agantur, ab actu
Nomen *Agonalem* credit habere diem.
Pars putat hoc festum priscis *Agnalia* dictum,
Una sit ut proprio littera dempta loco.
An, quia prævisos in aqua timet hostia cultros,
A pecoris lux est ista notata metu?

311---314. The cosmic setting of Cancer, on the morning of the 3d January, the third before the Nones. See Introd. §. 1.

316. The cosmic rising of Lyra, which was usually attended with rain.

317, 318. On the 9th January was celebrated the festival of Janus, named the Agonia or Agonalia, the origin of which name the poet now proceeds to discuss.

319--322. One etymon was *ago*, to do, as the *popa* or officiating minister of the altar cried *Agone?* Shall I act? before he struck the victim.—*Agatne.* Four of the best MSS. read *Agone*; they are followed by Heinsius, Burmann and Gierig.

323, 324. A second from *agor*, because the victims were *led* to the altar. Both equally silly.

325, a third; *quasi* Agnalia from *Agna*.

327, 328. A fourth from the Greek *ἀγωνία, ἀγωνιάζειν*—*In aqua*, the vessels of water by the altar in which the knives were placed.

Pars etiam, fieri solitis ætate priorum
Nomina de ludis Graia tulisse diem.
Et pecus antiquus dicebat *Agonia* sermo:
Veraque judicio est ultima causa meo.
Utque ea nunc certa est, ita Rex placare Sacrorum
Numina lanigeræ conjuge debet ovis.
Victima, quæ dextra cecidit victrice, vocatur;
Hostibus amotis *hostia* nomen habet.
Ante, deos homini quod conciliare valeret,
Far erat, et puri lucida mica salis.
Nondum pertulerat lacrimatas cortice myrrhas
Acta per æquoreas hospita navis aquas;
Tura nec Euphrates, nec miserat India costum,
Nec fuerant rubri cognita fila croci.
Ara dabat fumos, herbis contenta Sabinis,
Et non exiguo laurus adusta sono.
Si quis erat, factis prati de flore coronis
Qui posset violas addere, dives erat.
Hic, qui nunc aperit percussi viscera tauri,
In sacris nullum culter habebat opus.
Prima Ceres avidæ gavisa est sanguine porcæ,
Ulta suas merita cæde nocentis opes.

329, 330. A fifth from the Greek ἀγῶνες *ludi*.

331. A sixth, which the poet approves, from *Agonia*, an old name for cattle.

333, 334. A ram was the victim offered on this day by the Rex Sacrorum.

335, 336. Two trifling etymoligies. The *victima*, he intimates, was offered after a victory; the *hostia*, in time of peace, when there was no enemy, *hostibus amotis*. Krebs reads *a motis:* almost all the MSS. *a domitis*.

337—456. A long digression on the origin and causes of the various sacrifices offered to the gods.

338. The *Mola salsa*.—*Pura*, because it purifies or keeps from decay.

340. *Hospita navis*, a foreign ship.

343. *Herbis Sabinis*. The *Savin*, called by the Greeks βράθυ. *Duorum generum est*, says Pliny, *altera tamaraci similis folio, altera cupresso*.

344. A loud crackling of the leaves of the bay or laurel in the fire was a good omen.

347. This was in the golden age, before animals were slain in honor of the gods.

349. He now proceeds to ex-

Nam sata, vere novo, teneris lactentia succis,
Eruta setigeræ comperit ore suis.
Sus dederat pœnas. Exemplo territus hujus
Palmite debueras abstinuisse, caper.
Quem spectans aliquis dentes in vite prementem,
Talia non tacito dicta dolore dedit:
Rode, caper, vitem: tamen huic, quum stabis ad aram,
In tua quod spargi cornua possit, erit.
Verba fides sequitur: noxæ tibi deditus hostis
Spargitur affuso cornua, Bacche, mero.
Culpa sui nocuit: nocuit quoque culpa capellæ.
Quid bos, quid placidæ commeruistis oves?
Flebat Aristæus, quod apes cum stirpe necatas
Viderat inceptos destituisse favos.
Cærula quem genitrix ægre solata dolentem,
Addidit hæc dictis ultima verba suis:
Siste, puer, lacrimas! Proteus tua damna levabit,
Quoque modo repares, quæ periere, dabit.
Decipiat ne te versis tamen ille figuris,
Impediant geminas vincula firma manus.
Pervenit ad vatem juvenis, resolutaque somno
Alligat æquorei brachia capta senis.
Ille sua faciem transformis adulterat arte:
Mox domitus vinclis in sua membra redit,
Oraque cærulea tollens rorantia barba,
Qua, dixit, repares arte, requiris, apes,
Obrue mactati corpus tellure juvenci:
Quod petis a nobis, obrutus ille dabit.

plain how the altars came to be stained with the blood of animals. This was caused chiefly by the anger of the gods, on account of the mischief which they did.

357. Κἤν με φάγῃς ἐπὶ ῥίζαν, ὅμως ἔτι καρποφορήσω Ὅσσον ἐπισπεῖσαι σοι, τράγε, θυομένῳ. Euenus in Anthol. Gr. T. I. p. 165, *Jacobs.*

363. *Aristæus,* the son of Apollo, by the nymph Cyrene. See Virg. G. iv. 281—558. Mythology, p. 294—296. This tale, after all, gives not the reason why the ox was offered in sacrifice.

Jussa facit pastor. Fervent examina putri
De bove: mille animas una necata dedit.
Poscit ovem fatum. Verbenas improba carpsit,
Quas pia dis ruris ferre solebat anus.
Quid tuti superest, animam quum ponat in aris
Lanigerumque pecus, ruricolæque boves?
Placat equo Persis radiis Hyperiona cinctum,
Ne detur celeri victima tarda deo.
Quod semel est triplici pro virgine cæsa Dianæ,
Nunc quoque pro nulla virgine cerva datur.
Exta canum vidi Triviæ libare Sapæos,
Et quicumque tuas accolit, Hæme, nives.
Cæditur et rigido custodi ruris asellus.
Causa pudenda quidem est, huic tamen apta deo.
Festa corymbiferi celebrabat Græcia Bacchi,
Tertia quæ solito tempore bruma refert.
Dî quoque cultores gelidi venere Lycæi,
Et quicumque joci non alienus erat:

381. Some popular legend probably assigned this silly cause. — *Verbena*, herbs gathered in a sacred place.

385. *Persis*, Persia.—*Hyperiona*, the Persian Mithras, the presiding deity of the Sun, identified by the Greeks with their god Helius, also called Hyperion.

387. *Quod*, because; given by Heinsius from the best MSS. others read *quæ*.—*Trip. Dianæ*, identifying her with Hecate. See above, v. 41.— *Virgine*, Iphigenia.

389. *Sapæos*, a people of Thrace. Herod. vii. 110. Most MSS. have Sabæos, or Saphæos, but incorrectly.— *Vidi.* When Ovid was going into exile, at Tomi, A. U. C. 763, he passed through Thrace.

391. *Custodi ruris*, Priapus. This god who was chiefly worshiped at Lampsacus, was said to be the offspring of Bacchus and Venus. See Mythology, p. 205.

393. *Festa*, etc. the Trieterides, celebrated once in every three years.—*Corymbiferi*, Bacchus was frequently represented crowned with bunches of ivy-berries. Some MSS. read *racemiferi*.—*Celebrabat*, Heinsius, Burmann and Gierig, read *celebrabas*, on the authority of two MSS.

395. *Di cultores Lycæi.* Scil the Pans and Satyrs, the gods of Arcadia. Gierig, on the authority of some of the best MSS. reads *Lyæi*. For Pan, etc. see Mythology, p. 198---205.

Panes, et in Venerem Satyrorum prona juventus,
  Quæque colunt amnes solaque rura deæ.
Venerat et senior pando Silenus asello,
  Quique rubro pavidas inguine terret aves.
Dulcia qui dignum nemus in convivia nacti
  Gramine vestitis accubuere toris.
Vina dabat Liber: tulerat sibi quisque coronam.
  Miscendas parce rivus agebat aquas.
Naïdes effusis aliæ sine pectinis usu,
  Pars aderant positis arte manuque comis.
Illa super suras tunicam collecta ministrat,
  Altera dissuto pectus aperta sinu.
Exserit hæc humerum, vestem trahit illa per herbas,
  Impediunt teneros vincula nulla pedes.
Hinc aliæ Satyris incendia mitia præbent:
  Pars tibi, qui pinu tempora nexa geris.
Te quoque, inexstinctæ Silene libidinis, urunt.
  Nequitia est, quæ te non sinit esse senem.
At ruber hortorum deus et tutela Priapus
  Omnibus ex illis Lotide captus erat.
Hanc cupit, hanc optat: sola suspirat in illa:
  Signaque dat nutu, sollicitatque notis.
Fastus inest pulchris, sequiturque superbia formam.
  Irrisum vultu despicit illa suo.
Nox erat, et, vino somnum faciente, jacebant
  Corpora diversis victa sopore locis.

398. The Naïdes and other nymphs.

400. Priapus.

403. *Parce* is to be joined with *miscendas*.

407. That is, *succincta*.

410. *Vincula nulla*, they were barefoot. It is to be recollected that in the heroic ages, after which the poets modelled the life of the gods, the attendants at meals were females.

412. Pan.

414. *Nequitia*, lust.

420. She evinces her haughty contempt of him by her looks.

Lotis herbosa sub acernis ultima ramis,
  Sicut erat lusu fessa, quievit humo.
Surgit amans, animamque tenens vestigia furtim
  Suspenso digitis fert taciturna gradu.
Ut tetigit niveæ secreta cubilia Nymphæ,
  Ipsa sui flatus ne sonet aura, cavet.
Et jam finitima corpus librabat in herba:
  Illa tamen multi plena soporis erat.
Gaudet, et, a pedibus tracto velamine, vota
  Ad sua felici cœperat ire via.
Ecce rudens rauco Sileni vector asellus
  Intempestivos edidit ore sonos.
Territa consurgit Nymphe, manibusque Priapum
  Rejicit, et fugiens concitat omne nemus.
Morte dedit pœnas auctor clamoris: et hinc est
  Hellespontiaco victima grata deo.
Intactæ fueratis aves, solatia ruris,
  Assuetum silvis innocuumque genus,
Quæ facitis nidos, quæ plumis ova fovetis,
  Et facili dulces editis ore modos.
Sed nihil ista juvant, quia linguæ crimen habetis,
  Dîque putant mentes vos aperire suas.
Nec tamen id falsum: nam, dîs ut proxima quæque,
  Nunc penna veras, nunc datis ore notas.

423. *Ultima,* the most remote.

425. *Animam,* his breath.

426. *Digitis* scil *pedis,* his toes. A beautiful description of one stealing on tip-toe.

436. *Omne nemus,* all the gods in the grove.

440. *Hellesp. Deo.* Priapus, the god of Lampsacus, on the Hellespont.

445. *Linguæ crimen.* Still ascribing a revengeful character to the gods, he supposes them to be pleased with the sacrifice of the birds, who revealed their intentions to mankind.

447. *Dis ut proxima.* Flying high towards heaven. "Ye birds, That singing up to heaven gate ascend."—Milton.

448. *Penna,* the *Præpetes; ore,* the *oscines,* as they were styled in the language of augury.

Tuta diu volucrum proles tum denique cæsa est,
Juveruntque deos indicis exta sui.
Ergo sæpe suo conjux abducta marito
Uritur in calidis alba columba focis.
Nec defensa juvant Capitolia, quo minus anser
Det jecur in lances, Inachi lauta, tuas.
Nocte deæ Nocti cristatus cæditur ales,
Quod tepidum vigili provocat ore diem.
Interea Delphin clarum super æquora sidus
Tollitur, et patriis exserit ora vadis.

Postera lux hiemen medio discrimine signat,
Æquaque præteritæ, quæ superabit, erit.

Proxima prospiciet Tithono Aurora relicto
Arcadiæ sacrum pontificale deæ.
Te quoque lux eadem, Turni soror, æde recepit,
Hic ubi Virginea campus obitur aqua.

453. See Liv. v. 47, for this well-known story.

454. *Inachi lauta.* Isis the Egyptian deity, supposed to be the same with Io, the daughter of the river-god, Inachus. See Met. I. 747, *et seq.* Mythology, 367.—*Lauta,* dainty, as *lautioribus cibis utens,* such as the livers of geese. Isis was much worshiped at Rome at this time.

455. *Deæ Nocti.* A cock was sacrificed to Night, as being odious to her.—*Ales,* like the Greek *ορνὶς,* the *bird* *κατ ἐξοχήν.*

456. *Tepidum diem,* the dawn, warm after the chill of the night. —*Provocat,* calls forth.

457. The cosmic rising of the Dolphin, on the ninth of January.

459. *Postera lux,* the tenth of January, which, according to the poet, was the *bruna,* or middle of winter. Columella and Ptolemy place it on the 4th January, the day before the Nones; Pliny, xviii. 5, makes it the viii. Kal. Jan. or 25th December.

461. *Aurora.* Heinsius, Burmann and Gierig read *nupta,* on the authority of seven MSS.

462. The Carmentalia, on the 10th, or III. Id. of January.—*Arcad. deæ.* Carmenta, the mother of Evander; her altar was at the Carmental gate, at the foot of the Capitol.

463. *Turni soror,* Juturna. See Virg. Æn. xii. 134, *et seq.*

464. The temple of Juturna stood in the Campus Martius, by the *Aqua Virgo,* which Agrippa had brought thither on account of its excellence.

Unde petam causas horum moremque sacrorum ?
Dirigat in medio quis mea vela freto ?
Ipsa mone, quæ nomen habes a carmine ductum,
Propositoque fave, ne tuus erret honos.
Orta prior Luna,—de se si creditur ipsi—
A magno tellus Arcade nomen habet.
Hic fuit Evander, qui, quamquam clarus utroque,
Nobilior sacræ sanguine matris erat,
Quæ, simul ætherios animo conceperat ignes,
Ore dabat vero carmina plena dei.
Dixerat hæc, nato motus instare sibique,
Multaque præterea, tempore nacta fidem.
Nam juvenis vera nimium cum matre fugatus
Deserit Arcadiam Parrhasiumque larem.
Cui genitrix flenti, Fortuna viriliter, inquit,
—Siste, puer, lacrimas!—ista ferenda tibi est.
Sic erat in fatis, nec te tua culpa fugavit,
Sed deus ; offenso pulsus es urbe deo.
Non meriti pœnam pateris, sed numinis iram,
Est aliquid magnis crimen abesse malis.
Conscia mens ut cuique sua est, ita concipit intra
Pectora pro facto spemque metumque suo.
Nec tamen ut primus mære mala talia passus ;
Obruit ingentes ista procella viros.

467. *Quæ nomen*, etc. Scil Carmenta.

496, 470. *Orta*, etc. The Arcadians called themselves προσελήνους as having existed before the Moon.---*Tellus*, scil *gens*..---*Arcade*, Arcas, the son of Jupiter and Callisto. See Met. II. 401, *et seq.* Mythology, p. 387.

471. Evander was the son of Mercury and Carmenta. According to Servius, on the Æneis, his father was Echemus, and I am inclined to think that Ovid followed this last genealogy.

473. *Ætherios ignes*, the inspiration of the god.

474. *Plena* may be joined either with *carmina*, or with the nominative to *dabat*.

475. *Motus*, civil discord.

476. Time verified her predictions.

478. *Parrhasium*, for Arcadian, part for the whole. Evander dwelt at Pallantium.

Passus idem, Tyriis qui quondam pulsus ab oris
Cadmus in Aonia constitit exsul humo.
Passus idem Tydeus, et idem Pagasæus Iason,
Et quos præterea longa referre mora est.
Omne solum forti patria est, ut piscibus æquor,
Ut volucri, vacuo quidquid in orbe patet.
Nec fera tempestas toto tamen horret in anno,
Et tibi—crede mihi—tempora veris erunt.
Vocibus Evander firmata mente parentis
Nave secat fluctus, Hesperiamque tenet.
Jamque ratem doctæ monitu Carmentis in amnem
Egerat, et Tuscis obvius ibat aquis.
Fluminis illa latus, cui sunt vada juncta Terenti,
Adspicit, et sparsas per loca sola casas.
Utque erat, immissis puppim stetit ante capillis,
Continuitque manum torva regentis iter;
Et procul in dextram tendens sua brachia ripam,
Pinea non sano ter pede texta ferit;
Neve daret saltum properans insistere terræ,
Vix est Evandri vixque retenta manu;

490. See Met. III. *init.* Mythology, 291.

491. Iason is always a trisyllable. For Tydeus and Jason, see Mythology under their names.

493. *Ἅπας μὲν ἀὴρ ἀιετῷ περάσιμος, Ἅπασα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς.* Eurip. frag. Comp. Hor. Carm. II. 9.

494. *Vacuo*, etc. the air.

495. Hor. Carm. II. 10. 15.

498. *Hesperiam tenet.* He reaches Italy, not, as Gierig understands it, he held his course for Italy.

500. Sailed up against the stream.---*Tuscis*, as flowing by Etruria.

501. There was a place in the Campus Martius, named Terentum, where was an altar of Dis and Proserpine, at which secular games were celebrated. I rather incline to think with Gierig, that the *vada Terenti* was a part of the river near the Terentum.

502. The abodes of the Aborigines.

503---508. The *furor divinus* comes over her; her hair is disheveled; her countenance becomes stern; by signs she directs the steersman to turn the ship to the land; she is hardly restrained from jumping out of the vessel.

Dîque petitorum, dixit, salvete locorum,
Tuque novos cœlo terra datura deos,
Fluminaque, et Fontes, quibus utitur hospita tellus,
Et nemorum Nymphæ, Naïadumque chori!
Este bonis avibus visi natoque mihique,
Ripaque felici tacta sit ista pede!
Fallor? an hi fient ingentia mœnia colles,
Juraque ab hac terra cetera terra petet?
Montibus his olim totus promittitur orbis.
Quis tantum fati credat habere locum?
Et jam Dardaniæ tangent hæc litora pinus.
Hic quoque causa novi femina Martis erit.
Care nepos, Palla, funesta quid induis arma?
Indue: non humili vindice cæsus eris.
Victa tamen vinces, eversaque Troja resurges;
Obruet hostiles ista ruina domos.
Urite victrices Neptunia Pergama flammæ:
Num minus hic toto est altior orbe cinis?
Jam pius Æneas sacra, et sacra altera patrem,
Afferet: Iliacos excipe, Vesta, deos.

510. Romulus and the Cæsars—the flattery of the poet.

511. *Hospita*, stranger.

515---518. The future greatness of Rome.

519. The fleet of Æneas. All the following events occur in the last six books of the Æneis.

520. *Femina*, Lavinia.

521. Pallas, the son of Evander, slain by Turnus, and avenged by Æneas.

523, 524. The future conquest of Greece by the Romans. Virg. Æn. I. 283.

525. Troy was walled by Neptune. Eight MSS. read *mœnia* for *Pergama*.

526. *Num*, etc. Are those ashes (of Troy) nevertheless not higher than the whole world? *i. e.* Will not Rome spring from them?

527. A tradition, followed by Cato, Strabo, Dio Cassius, and others, related that Anchises came to Italy. Perhaps Ovid followed the same tradition.

528. According to Dionysius. (I. 67,) the temple of the Penates, whom Æneas brought from Troy, was near that of Vesta. Others (Tacit. An. xv. 41) thought that they were in the temple of that goddess.

Tempus erit, quum vos orbemque tuebitur idem,
Et fient ipso sacra colente deo :
Et penes Augustos patriæ tutela manebit.
Hanc fas imperii frena tenere domum.
Inde nepos natusque dei—licet ipse recuset—
Pondera cœlesti mente paterna feret.
Utque ego perpetuis olim sacrabor in aris,
Sic Augusta novum Julia numen erit.
Talibus ut dictis nostros descendit ad annos,
Substitit in medios præscia lingua sonos.
Puppibus egressus Latia stetit exsul in herba.
Felix, exsilium cui locus ille fuit!
Nec mora longa fuit; stabant nova tecta, nec alter
Montibus Ausoniis Arcade major erat.
Ecce boves illuc Erytheïdas applicat heros,
Emensus longi claviger orbis iter.
Dumque huic hospitium domus est Tegeæa, vagantur
Incustoditæ læta per arva boves.
Mane erat: excussus somno Tirynthius hospes
De numero tauros sentit abesse duos.

529. Julius Cæsar who was Pontifex Maximus, and was deified after his death. Some think it is Augustus who is meant.

531. *Augustos* seems to be equivalent to *Cæsares*.

532. *Hanc domum*, scil: the Cæsarian.

533. Tiberius, by adoption the son of Augustus, and grandson of Julius Cæsar, both of whom were deified. His affected reluctance to accept the imperial dignity is well known. Tac. An. I. *init.*

534. *Pondera*, the weight of empire.

536. *Augusta Julia*. Livia, the wife of Augustus, adopted by his testament into the Julian family. This prediction of the poet was accomplished by the emperor Claudius, who placed Livia among the gods.

539. *Exsul*, Evander.

540. The poet had probably his own miserable place of exile in view.

542. *Arcade*, Evander.

543. Hercules, when driving the oxen of Geryon from the isle of Erythea. See Mythology, p. 320.

545. For this adventure with Cacus, see Virg. Æn. viii. 190, *et seq.* Liv. I. 7.---*Tegeæa*, Arcadian.

Nulla videt taciti quærens vestigia furti :
Traxerat aversos Cacus in antra ferox ;
Cacus, Aventinæ timor atque infamia silvæ,
Non leve finitimis hospitibusque malum.
Dira viro facies, vires pro corpore, corpus
Grande, pater monstri Mulciber hujus erat ;
Proque domo longis spelunca recessibus ingens,
Abdita, vix ipsis invenienda feris.
Ora super postes affixaque brachia pendent,
Squalidaque humanis ossibus albet humus.
Servata male parte boum Jove natus abibat :
Mugitum rauco furta dedere sono.
Accipio revocamen, ait, vocemque secutus
Impia per silvas ultor ad antra venit.
Ille aditum fracti præstruxerat objice montis :
Vix juga movissent quinque bis illud onus.
Nititur hic humeris,—cœlum quoque sederat illis—
Et vastum motu collabefactat onus.
Quod simul evulsum est, fragor æthera terruit ipsum,
Ictaque subsedit pondere molis humus.
Prima movet Cacus collata prœlia dextra,
Remque ferox saxis stipitibusque gerit.
Quîs ubi nil agitur, patris male fortis ad artes
Confugit, et flammas ore sonante vomit.
Quas quoties proflat, spirare Typhoëa credas,
Et rapidum Ætnæo fulgur ab igne jaci.
Occupat Alcides, adductaque clava trinodis
Ter quater adversi sedit in ore viri.

553. *Pro corpore,* suited to his body.
559. *Servata male,* having ill kept, *i. e.* lost.
560. *Furta,* the stolen oxen.
564. *Opus.* The Greeks used their ἔργον in the same sense. Homer says that twenty-two waggons (*juga*) would not have moved the rock with which Polyphemus closed the mouth of his cave.
565. When he supported the heavens for Atlas. See Mythology, p. 324.
575. *Occupat,* attacks him. *Jussit quatuor admoveri canes, qui*

Ille cadit, mixtosque vomit cum sanguine fumos,
  Et lato moriens pectore plangit humum.
Immolat ex illis taurum tibi, Jupiter, unum
  Victor, et Evandrum ruricolasque vocat,
Constituitque sibi, quæ Maxima dicitur, aram,
  Hic ubi pars urbis de bove nomen habet.
Nec tacet Evandri mater, prope tempus adesse,
  Hercule quo tellus sit satis usa suo.
At felix vates, ut dîs gratissima vixit,
  Possidet hunc Jani sic dea mense diem.

Idibus in magni castus Jovis æde sacerdos
  Semimaris flammis viscera libat ovis:
Redditaque est omnis populo provincia nostro,
  Et tuus Augusto nomine dictus avus.
Perlege dispositas generosa per atria ceras;
  Contigerunt nulli nomina tanta viro.
Africa victorem de se vocat: alter Isauras,
  Aut Cretum domitas testificatur opes;

celeriter occupavere *feram.* Curtius, ix.—*Clava trinodis*, his knotty club. It was of the wood of the *oleaster* (κότινος) or wild olive.—*Trinodis*, a definite for an indefinite.

581, 582. The Ara Maxima of Hercules was in the Forum Boarium. According to Virgil, it was built by Evander.

583, 584. The apotheosis of Hercules.

587, 588. The usual sacrifice to Jupiter on the Ides, was a lamb, (see above, v. 57,) here it is a wether.

589. On the Ides of January, A. U. C. 727, Octavianus, after a speech full of hypocritical moderation, restored to the Senate and People such of the provinces as were in a state of tranquillity, retaining those which were still disturbed.—The Senate, on account of this, decreed him the title of Augustus.

591. *Generosa atria*, the halls of the different noble families at Rome.—*Ceras*, the waxen images of their ancestors, under which were inscribed their titles and actions.

593. *Africa* etc. P. Cornelius Scipio Africanus.—*Isauras.* P. Servilius Isauricus.

594. *Cretum.* Q. Cæcilius Metellus Creticus.

Hunc Numidæ faciunt, illum Messana superbum;
  Ille Numantina traxit ab urbe notam.
Et mortem et nomen Druso Germania fecit.
  Me miserum, virtus quam brevis illa fuit!
Si petat a victis, tot sumat nomina Cæsar,
  Quot numero gentes maximus orbis habet.
Ex uno quidam celebres, aut torquis ademptæ,
  Aut corvi titulos auxiliaris habent.
Magne, tuum nomen rerum mensura tuarum est:
  Sed qui te vicit, nomine major erat.
Nec gradus est ultra Fabios cognominis ullus;
  Illa domus meritis Maxima dicta suis.
Sed tamen humanis celebrantur honoribus omnes:
  Hic socium summo cum Jove nomen habet.
Sancta vocant *augusta* patres: *augusta* vocantur
  Templa sacerdotum rite dicata manu.

595. *Numidæ.* another Q. Cæcilius Metellus, the predecessor of Marius, in the war against Jugurtha.--*Messana.* Claudius Caudex was sent to the aid of the Mamertines in Messana. He relieved the town, but derived no title from it. His statue and deeds, however, stood in the Atrium of the Claudii.

596. *Numantina.* Scipio Æmilianus.

597. *Druso.* Drusus, the brother of Tiberius, and father of Germanicus, to whom the poem is dedicated, died in consequence of a broken leg, caused by his horse falling on him in the summer-camp on the Rhine, A. U. C. 745. The senate decreed the title of Germanicus to him and his children.

598. *Quam brevis.* How short-lived! Paterculus speaks in high terms of the virtues of Drusus. See also Hor. Car. iv. 4.

599. *Cæsar.* C. Julius Cæsar.

601. T. Manlius Torquatus. Liv. viii. 10.

602. M. Valerius Corvinus. Liv. vii. 26.

603. *Magne.* Cn. Pompeius Magnus.

604. C. Julius Cæsar.

605, 606. When Fabius (A.U.C. 449.) divided the lower class of people into the four tribes named the *Urbanas* he was given the title of Maximus, which adhered to his family.---*Nec gradus ullus,* of comparison, playing on the *magne* of v. 603.

608. *Hic.* Augustus.

609. The Greeks rendered Augustus by σεβαστός, from σέβω, to venerate. This name was considered beyond any human title.

610. *Sacerd. manu.* The Pontifex, when dedicating a temple, held one of the door-posts.

Hujus et augurium dependet origine verbi,
Et quodcumque sua Jupiter auget ope.
Augeat imperium nostri ducis, augeat annos:
Protegat et vestras querna corona fores.
Auspicibusque deis tanti cognominis heres
Omine suscipiat, quo pater, orbis onus.

Respiciet Titan actas ubi tertius Idus,
Fient Parrhasiæ sacra relata deæ.
Nam prius Ausonias matres carpenta vehebant:
—Hæc quoque ab Evandri dicta parente reor—
Mox honor eripitur, matronaque destinat omnis
Ingratos nulla prole novare viros;
Neve daret partus, ictu temeraria cæco
Visceribus crescens excutiebat onus.
Corripuisse patres ausas immitia nuptas,
Jus tamen exemptum restituisse, ferunt.
Binaque nunc pariter Tegeæa sacra parenti
Pro pueris fieri virginibusque jubent.
Scortea non illi fas est inferre sacello,
Ne violent puros exanimata focos.
Si quis amas ritus veteres, assiste precanti:
Nomina percipies non tibi nota prius.

611. I do not think, with Gierig, that the poet derives *augurium* from *augustus.* It appears to me that he deduces them both from *augeo. Loca quoque religiosa et in quibus augurato quid consecratur augusta dicantur ab auctu vel ab avium gestu gustuve.* Suet. Aug. 7.

614. An oak-leaf garland, the symbol of protection, hung over the door of the Palatium; a laurel, the emblem of victory, stood on each side.

615. Tiberius, who bore the name of Augustus.

617--636. The Carmentalia were repeated on the 18th Kal. Feb. or the 15th of the month.

617. *Actas,* scil. *exactas,* past.

619. *Matres.* scil. *Matronæ.*---*Carpenta,* the *carpentum,* was a covered two-wheel carriage. The etymon given by the poet is unworthy of attention.

629. *Scortea,* things made of skin or leather.

631. *Precanti,* by any one who is praying.

Porrima placantur Postvertaque, sive sorores,
Sive fugæ comites, Mænali Nympha, tuæ.
Altera, quod porro fuerat, cecinisse putatur:
Altera, versurum postmodo quidquid erat.

Candida te niveo posuit lux proxima templo,
Qua fert sublimes alta Moneta gradus:
Nunc bene prospicies Latiam, Concordia, turbam:
Nunc te sacratæ restituere manus.
Furius antiquum populi superator Etrusci
Voverat, et voti solverat ante fidem.

633. *Porrima.* This goddess is so named only in this place, and by Servius, on Æn. viii. 336. Macrobius (Sat. I. 7.) calls her Antevorta. Varro, *apud.* A. Gellius (N. A. xvi. 6.) speaking of women who had a difficult labour, says, *hujus periculi deprecandi causa aræ statutæ sunt Romæ duabus Carmentibus; quarum altera Postverta nominata est, Prosa* (alii *Prorsa*) *altera; a recti perversique partus et potestate et nomine.* We have here the true meaning of this feast of the Carmentalia, about which our poet has been puzzling.

634. *Nympha,* scil. Carmenta. Virg. Æn. viii. 336. Thus Homer, (Il. iii. 130,) calls Helen a *nymph.* See Mythology, p. 206, *note.* For *nympha,* in this place, eight MSS. read *diva.*

635. *Porro,* usually denotes the future; in this place, it evidently denotes the past. Burmann knows no other instance of its occurrence in this sense.

637. On the following day, the xvii. Kal. Feb. the most ancient of the five temples of Concord at Rome, had been vowed, A. U. C. 386, by L. Furius Camillus. It was repaired and dedicated anew by Tiberius, A. U. C. 762. The temple of Juno Moneta (*Warner*) stood on the site of the house of Manlius on the Capitol; a flight of 100 steps led from the temple of Concord up to it.---*Candida lux,* auspicious day, as being that on which the temple of Concord was dedicated.---*Niveo,* as being built of marble.

639. The temple being on the side of the Capitol over the Forum.

640. *Sacratæ manus* of Tiberius. Every thing belonging to the emperor was *sacratum* and *sanctum.*

641. *Antiquum,* scil. templum? Neapolis, I think is wrong, in taking *antiquum* to be used adverbially for *olim,* and joining it with *pop. sup. Etr.* Burmann, as he enclosed it in brackets, also understood it adverbially. *Antiquum,* which is unquestionably the right reading, is that of only three MSS. The others read *antiquam* or *antiquus,* or *antiqui* or *antiquo.* —*Populi,* etc. merely a designation of Furius, and has nothing to do with the occasion of the vow, —*Ante,* olim.

Causa, quod a patribus sumptis secesserat armis
  Vulgus, et ipsa suas Roma timebat opes.
Causa recens melior: passos Germania crines
  Porrigit auspiciis, dux venerande, tuis.
Inde triumphatæ libasti munera gentis,
  Templaque fecisti, quam colis ipse, deæ.
Hæc tua constituit Genitrix et rebus et ara,
  Sola toro magni digna reperta Jovis.
Hæc ubi transierint, Capricorno, Phœbe, relicto,
  Per juvenis curres signa gerentis aquam.

Septimus hinc Oriens quum se demiserit undis,
  Fulgebit toto jam Lyra nulla polo.

643. On the occasion of the Licinian rogations. Niebuhr, on this subject, prefers the authority of Ovid to that of Livy, who says, *Prope ad secessionem.---venit.*

644. *Opes*, the Plebeians.

645. A compliment to Tiberius. The first temple was built in consequence of civil discord; the second, in consequence of victories gained over the most formidable foes of Rome.—*Passos*, etc. Germany (*i. e.* the Germans) holds forth her dishevelled locks, vanquished by the Roman arms, under thine auspices. *Jam tibi captivos mittet Germania crines; Culta triumphatæ munere gentis eris*, says our poet (Am. I. 14,) to a lady, as the false hair used at Rome mostly came from Germany. Nations, when conquered, were said *porrigere*, to surrender, those things for which they were distinguished. Thus he says, (Trist. II. 227,) *Nunc porrigit arcus Parthus eques timida captaque manu*, see below, V. 593. It is therefore supposed, that a condition of the peace was the delivery of a large quantity of hair for the use of the Roman wig-makers. There is nothing very sublime in this.

646. *Dux*, Tiberius.

647. *Libasti*, You have offered.

648. *Quam colis ipse*, by your love of peace.

649. *Hæc.* scil. templa. This place is very obscure. Some MSS. read *hanc.---Rebus*, the commentators say, by the harmony in which she lived with Augustus.---*Ara*, by an altar, which they suppose she placed in the temple of Concord.

650. *Magni Jovis*, Augustus, the vicegerent of Jove on earth.

651. The passage of the sun into Aquarius, the xvi. Kal. Feb. ---*Hæc.* scil. tempora. The first editions, and two MSS. read *transieris.* Two other MSS. raed *transierit*, which I should incline to prefer, and make *hæc* refer to *dies* or to *lux*, v. 637. Heinsius would read *Nox*, or *Lux ubi transierit.*

653, 654. On the 10th Kal. Feb. Lyra sets heliacally.--*Oriens*, scil. Sol.

Sidere ab hoc ignis venienti nocte, Leonis
Qui micat in medio pectore, mersus erit.

Ter quater evolvi signantes tempora fastos,
Nec Sementiva est ulla reperta dies:
Quum mihi—sensit enim—Lux hæc indicitur, inquit
Musa: quid a fastis non stata sacra petis?
Utque dies incerta sacro, sic tempora certa,
Seminibus jactis est ubi fetus ager.
State coronati plenum ad præsepe juvenci,
Cum tepido vestrum vere redibit opus.
Rusticus emeritum palo suspendat aratrum:
Omne reformidat frigida vulnus humus.
Villice, da requiem terræ, semente peracta:
Da requiem, terram qui coluere, viris,
Pagus agat festum; pagum lustrate, coloni,
Et date paganis annua liba focis.

655, 656. The following day (Jan. 24,) Regulus, the bright star in the breast of the Lion, sets cosmically. The poet is mistaken here; according to Colunnella, he sets on the 27th of January.

657, 658. The Romans (see Macrob. Sat. I.) had two kinds of festivals, the *Stativæ* and the *Conceptivæ*. The former were fixed to certain days, and were marked in the Fasti; such were the Agonalia, Carmentalia, Lupercalia, etc.: the latter were annually given out, (*indicebantur*) for certain, or even uncertain days, by the magistrates or priests; such were the Feriæ Latinæ, the Paganalia, Sementinæ, Compitalia, etc. Seven MSS. read *Sementinæ;* seven read *Sementiva;* twelve *Sementita. Sementinæ* (seu *væ*) *feriæ: dies is appellatus a Sementi, quod Sationis causa susceptæ.* Varro. L.L V.

661. The time was well known, but not the exact day.

669. *Pagus.* Servius Tullius divided the Roman territory into *Pagi.* In each Pagus was an altar, on which a common sacrifice was offered every year by the *Pagani,* or people of the Pagus. This festival was called the Paganalia. The origin of our word Pagan, is curious. As the country people held out longest against Christianity, Pagan became equivalent to heathen, and we find it at last applied to Mohammedans! —*Lustrate,* by leading the victims round it. See Virg. G. I. 339, *et seq.* Ovid here follows Tibullus, Eleg. II. 1.

670. *Liba,* πέλανοι, cakes brought by the different families of the *pagus.*

Placentur matres frugum, Tellusque, Ceresque,
Farre suo gravidæ visceribusque suis.
Officium commune Ceres et Terra tuentur;
Hæc præbet causam frugibus, illa locum.
Consortes operum, per quas correcta vetustas,
Quernaque glans victa est utiliore cibo,
Frugibus immensis avidos satiate colonos,
Ut capiant cultus præmia digna sui.
Vos date perpetuos teneris sementibus auctus,
Nec nova per gelidas herba sit usta nives.
Quum serimus, cœlum ventis aperite serenis;
Quum latet, ætheria spargite semen aqua;
Neve graves cultis Cerealia dona, cavete,
Agmine læsuro depopulentur aves.
Vos quoque subjectis, formicæ, parcite granis:
Post messem prædæ copia major erit.
Interea crescat scabræ robiginis expers,
Nec vitio cœli palleat ægra seges,
Et neque deficiat macie, neque pinguior æquo
Divitiis pereat luxuriosa suis;
Et careant loliis oculos vitiantibus agri;
Nec sterilis culto surgat avena solo.
Triticeos fetus, passuraque farra bis ignem,
Hordeaque ingenti fenore reddat ager.
Hoc ego pro vobis, hoc vos optate coloni,
Efficiatque ratas utraque diva preces.
Bella diu tenuere viros: erat aptior ensis
Vomere: cedebat taurus arator equo.
Sarcula cessabant, versique in pila ligones,
Factaque de rastri pondere cassis erat.

675. *Consortes operum,* Ceres and Tellus.

693. The ancients parched the *far* before they ground it. It was afterwards baked.

Gratia dîs domuique tuæ! religata catenis
  Jampridem nostro sub pede bella jacent.
Sub juga bos veniat, sub terras semen aratas.
  Pax Cererem nutrit: pacis alumna Ceres.

At quæ venturas præcedet sexta Kalendas,
  Hac sunt Ledæis templa dicata deis.
Fratribus illa deis fratres de gente deorum
  Circa Juturnæ composuere lacus.

Ipsum nos carmen deducit Pacis ad aram.
  Hæc erit a mensis fine secunda dies.
Frondibus Actiacis comptos redimita capillos
  Pax ades, et toto mitis in orbe mane.
Dum desunt hostes, desit quoque causa triumphi.
  Tu ducibus bello gloria major eris.
Sola gerat miles, quibus arma coërceat, arma,
  Canteturque fera, nil nisi pompa, tuba,
Horreat Æneadas et primus et ultimus orbis:
  Si qua parum Romam terra timebit, amet.
Tura, sacerdotes, pacalibus addite flammis,
  Albaque percussa victima fronte cadat:
Utque domus, quæ præstat eam, cum pace perennet,
  Ad pia propensos vota rogate deos.
Sed jam prima mei pars est exacta laboris,
  Cumque suo finem mense libellus habet.

701. *Tuæ* scil. Germanici.---*Religata,* etc. Virg. Æn. I. 291. *et seq.*

707. A. U. C. 769. Tiberius built a temple to Castor and Pollux, which he inscribed with his own name, and that of his brother Drusus.---*Gente Deorum,* the Cæsarian family.

709, 710. The Romans erected no altar to Peace until A. U. C. 741. Sacrifices were offered on it on the 30th of January and of March.

711. *Actiacis.* Because the battle of Actium gave peace to the world. There is an allusion to Apollo Actius, and the laurel.

717. *Primus,* the near.

721. *Domus,* the Cæsarian family.

P. OVIDII NASONIS

FASTORUM

LIBER II.

JANUS habet finem: cum carmine crescit et annus.
  Alter ut hinc mensis, sic liber alter eat.
Nunc primum velis, elegi, majoribus itis:
  Exiguum, memini, nuper eratis opus.
Ipse ego vos habui faciles in amore ministros,
  Quum lusit numeris prima juventa suis.
Idem sacra cano, signataque tempora fastis.
  Ecquis ad hæc illuc crederet esse viam?
Hæc mea militia est: ferimus, quæ possumus, arma,
  Dextraque non omni munere nostra vacat.

1. *Crescit.* Some MSS. read *crescat.*

2. *Ut hinc.* Most MSS. read *ut hic;* three of the best *ut it.* The present reading is the conjecture of Heinsius.

3, 4. The Elegiac measure which is employed in this poem, was usually appropriated to subjects which had not much dignity in them. Such had been his preceding compositions in this species of verse.

5. Alluding to his Amores, Ars Amandi, etc.--*Faciles,* ready, compliant.

6. When my early youth sported in numbers adapted to it.

7, 8. I now sing the festivals, etc. Would any one think that idle love-verses would have led the way to such a theme?

9, 10. *Militia, dextra, munere,* all words relating to military service. See Hor. Car. iv. 1.---*Ferimus,* most MSS. read *gerimus.*---*Vacat.* Seven have *caret.*

Si mihi non valido torquentur pila lacerto,
  Nec bellatoris terga premuntur equi,
Nec galea tegimur, nec acuto cingimur ense :
  —His habilis telis quilibet esse potest—
At tua prosequimur studioso pectore, Cæsar,
  Nomina, per titulos ingredimurque tuos.
Ergo ades, et placido paulum mea munera vultu
  Respice, pacando si quid ab hoste vacas.
Februa Romani dixere piamina patres :
  Nunc quoque dant verbo plurima signa fidem.
Pontifices ab Rege petunt et Flamine lanas,
  Quîs veteri lingua *Februa* nomen erat ;
Quæque capit lictor domibus purgamina certis,
  Torrida cum mica farra, vocantur idem.
Nomen idem ramo, qui cæsus ab arbore pura
  Casta sacerdotum tempora fronde tegit.
Ipse ego Flaminicam poscentem februa vidi :
  Februa poscenti pinea virga data est.
Denique quodcumque est, quo pectora nostra pientur,

14. *Habilis,* fit. Any one can be a soldier.

16. *Nomina, i. e.* deeds of name. ---*Titulos,* is employed in the same manner.

17, 18. He continues the adulatory style in which he at first addressed him.

19. The poet now begins an inquiry into the origin of the name of the second month.---*Februum : Sabinis purgamentum et in sacris nostris verbum.* Varro de L. L. V. ---*Piamina,* the καθαρμοὶ of the Greeks, whatever was used in purification, and in removing the ἄγος, or piacular guilt. Five MSS. read *piacula,* which signifies the same thing.

20. Scil. the word is still frequently used in this sense.

21. *Rege,* the Rex Sacrorum.---*Flamine,* the Flamen Dialis.---*Lanas.* As Clemens Alexandrinus enumerates the ἔρια πυῤῥὰ among the articles used by the Gentiles in purification Neapolis conjectures that this wool was *red.*

23. *Lictor,* of the Flamen Dialis.---*Sertis,* one MS. *cernis,* three *ternis,* one *acernis.* Heinsius proposes *tersis.*---*Domibus,* the house of the Flamen.

24. The *Mola Salsa.*

25. *Arbore pura,* the pine, as making pure.

27. *Flaminicam,* the wife of the Flamen Dialis. Some MSS. read *Flaminiam* or *Flamineam.*

Hoc apud intonsos nomen habebat avos.
Mensis ab his dictus, secta quia pelle Luperci
Omne solum lustrant, idque piamen habent;
Aut quia placatis sunt tempora pura sepulcris,
Tunc quum ferales præteriere dies,
Omne nefas omnemque mali purgamina causam
Credebant nostri tollere posse senes.
Græcia principium moris fuit. Illa nocentes
Impia lustratos ponere facta putat.
Actoriden Peleus, ipsum quoque Pelea Phoci
Cæde per Hæmonias solvit Acastus aquas.
Vectam frenatis per inane draconibus Ægeus
Credulus immerita Phasida juvit ope.
Amphiaraïdes Naupactoo Acheloo,
Solve nefas, dixit. Solvit et ille nefas.
Ah nimium faciles, qui tristia crimina cædis
Fluminea tolli posse putetis aqua!

30. *Intonsos*, i. e. *priscos, antiquos. Intonsus Numa,* below V. 264. *Intonsus Cato.* Hor. Car. II. 15. There were no barbers at Rome, till A. U. C. 454.

31. See below, v. 267. *et seq.*

33. See below, v. 433, *et seq.* ---*Tempora pura,* because the guilt and evil had been removed.

37. In the mode usual in his time, Ovid assigns a Grecian origin to this opinion. It was however common to Greece, Italy, and the East, and was a part of the Law of Moses. Homer makes mention of it more than once. Thus when Ulysses had slain the suitors, he says to Euryclea, *Οἶσε θέειον γρηῦ κακῶν ἄκος, οἶσε δέ μοι πῦρ, Ὄφρα θεειώσω μέγαρον.* According to the legend, (See Mythology, p. 94.) Apollo himself required purification for having slain the Python.

39. *Actoriden,* Menœtius the father of Patroclus who had slain by accident Clesonymus or Æanes. --*Pelea.* Telamon and Peleus slew their brother Phocus. Peleus fled to Thessaly to Actor, or to Eurytion, the son of Actor, by whom he was purified, and having had the misfortune to kill his benefactor, he was purified by Acastus. The poet evidently makes a mistake here. See Mythology, pp. 279 and 414.

41. *Ægeus* received Medea when she fled after the murder of her children.—*Credulus,* too easily believing.—*Phasida,* Colchian. See Mythology, 279, 352.

43. *Amphiaraïdes.* Alcmæon, the son of Amphiaraus, put his mother Eriphyle to death. Mythology, p. 434.—*Naupactoo* scil. Ætolian. Naupactus is in Ætolia, but not near the Achelous.

45. *Faciles,* credulous.

Sed tamen—antiqui ne nescius ordinis erres—
  Primus, ut est, Jani mensis et ante fuit.
Qui sequitur Janum, veteris fuit ultimus anni;
  Tu quoque sacrorum, Termine, finis eras.
Primus enim Jani mensis, quia janua prima est;
  Qui sacer est imis Manibus, imus erat.
Postmodo creduntur spatio distantia longo
  Tempora bis quini continuasse Viri.

Principio mensis Phrygiæ contermina Matri
  Sospita delubris dicitur aucta novis.
Nunc ubi sint illis, quæris, sacrata Kalendis
  Templa deæ: longo procubuere die.
Cetera ne simili caderent labefacta ruina,
  Cavit sacrati provida cura ducis,
Sub quo delubris sentitur nulla senectus.
  Nec satis est homines, obligat ille deos.
Templorum positor, templorum sancte repostor,
  Sit superis, opto, mutua cura tui.
Dent tibi cœlestes, quos tu cœlestibus, annos,
  Proque tua maneant in statione domo.

47--54. This passage is hard to understand. If in the year of Numa Pompilius, which is the one spoken of, January was the first month, how could February be the last? Perhaps, though this is at variance with v. 48, the poet here, as in I. 43, 44, only means that Numa added two months to the Romulian year, in which case February would be the last. See Introd. § 2.—*Tu quoque*, etc. The intercalation was made after the Terminalia, that is, the 23d of February.—*Postmodo*, etc. this regulation of the Decemvirs, is spoken of no where else.—*Tempora continuasse.* "Effecisse ut hi duo menses, nullo interposito, se exciperent, cum antea *distarent longo spatio* decem ipsis mensibus interjectis," Gierig. As the year is a circle, must not the two ends have joined?

55. The poet here catches at the opportunity of praising Tiberius. The temple of Juno Sospita, near that of the Mother of the Gods on the Palatine hill, had been dedicated on the Kalends of February, but was now fallen.

62. This is going the utmost length of flattery.

66. *Man. in stat.* Keep guard. A military phrase.

Tum quoque vicini lucus celebratur Asyli,
  Qua petit æquoreas advena Tibris aquas.
Ad penetrale Numæ, Capitolinumque Tonantem,
  Inque Jovis summa cæditur arce bidens.
Sæpe graves pluvias adopertus nubibus Auster
  Concitat, aut posita sub nive terra latet.

Proximus Hesperias Titan abiturus in undas
  Gemmea purpureis quum juga demet equis,
Illa nocte aliquis tollens ad sidera vultum
  Dicet: Ubi est hodie, quæ Lyra fulsit heri?
Dumque Lyram quæret, medii quoque terga Leonis
  In liquidas subito mersa notabit aquas.

Quem modo cælatum stellis Delphina videbas,
  Is fugiet visus nocte sequente tuos;
Seu fuit occultis felix in amoribus index,
  Lesbida cum domino seu tulit ille lyram.
Quod mare non novit, quæ nescit Ariona tellus?
  Carmine currentes ille tenebat aquas.
Sæpe sequens agnam lupus est hac voce retentus:
  Sæpe avidum fugiens restitit agna lupum:
Sæpe canes leporesque umbra cubuere sub una,
  Et stetit in saxo proxima cerva leæ;
Et sine lite loquax cum Palladis alite cornix

67. Romulus opened the Asylum on the Kalends of February, that is, on the day of his year corresponding thereto.

69. *Penetrale Numæ.* The temple of Vesta, in the Atrium of which, called the Regia, Numa resided.

70. The Capitolium and the Arx were two parts of the same hill. Liv. III. 18, V. 47.

74. *Purpureis*, bright. This is a usual sense of this word.

76. The cosmic setting of Lyra.

77. The acronych setting of Leo.

79. On the third of February, the Dolphin sets heliacally.—*Cælatum*, set or embossed.

81. Alluding to the aid which the Dolphin gave Neptune in his courtship of Amphitrite.

82. This story of Arion is told by Herodotus, I. 23.

84. *Et seq.* comparing him to Orpheus.

Sedit, et accipitri juncta columba fuit.
Cynthia sæpe tuis fertur, vocalis Arion,
Tamquam fraternis obstupuisse modis.
Nomen Arionium Siculas impleverat urbes,
Captaque erat lyricis Ausonis ora sonis.
Inde domum repetens puppim conscendit Arion,
Atque ita quæsitas arte ferebat opes.
Forsitam, infelix, ventos undamque timebas;
At tibi nave tua tutius æquor erat.
Namque gubernator destricto constitit ense,
Ceteraque armata conscia turba manu.
Quid tibi cum gladio? dubiam rege, navita, pinum.
Non sunt hæc digitis arma tenenda tuis.
Ille metu pavidus, Mortem non deprecor, inquit:
Sed liceat sumpta pauca referre lyra.
Dant veniam, ridentque moram. Capit ille coronam,
Quæ possit crines, Phœbe, decere tuos.
Induerat Tyrio bis tinctam murice pallam:
Reddidit icta suos pollice chorda sonos:
Flebilibus veluti numeris canentia dura
Trajectus penna tempora cantat olor.
Protinus in medias ornatus desilit undas;
Spargitur impulsa cærula puppis aqua.
Inde—fide majus—tergo delphina recurvo
Se memorant oneri supposuisse novo.
Ille sedens citharamque tenet, pretiumque vehendi
Cantat, et æquoreas carmine mulcet aquas.

91. *Cynthia.* Diana, the moon.

101, 102. An exclamation of the poet.

107. A long trailing robe of the richest purple, the *dibaphe.*

109, 110. This distich was justly suspected by Heinsius. There is a corruption in it, which it is now, perhaps, impossible to cure. Burmann understands by *penna,* an arrow; others think it denotes a hard feather which the swan gets when old.—*Trajectus.* Four MSS. read *Threïcius.*

112. Describing the effect of his plunge into the sea.

115. *Pretium vehendi,* Scil. carmen.

Dî pia facta vident; astris delphina recepit
Jupiter, et stellas jussit habere novem.

Nunc mihi mille sonos, quoque est memoratus Achilles,
Vellem, Mæonide, pectus inesse tuum.
Dum canimus sacras alterno carmine Nonas,
Maximus hinc fastis accumulatur honos.
Deficit ingenium, majoraque viribus urgent.
Hæc mihi præcipuo est ore canenda dies.
Quid volui demens elegis imponere tantum
Ponderis? heroi res erat ista pedis.
Sancte Pater Patriæ, tibi plebs, tibi Curia nomen
Hoc dedit, hoc dedimus nos tibi nomen Eques.
Res tamen ante dedit; sero quoque vera tulisti
Nomina; jam pridem tu pater orbis eras.
Hoc tu per terras, quod in æthere Jupiter alto,
Nomen habes; hominum tu pater, ille deûm.
Romule, concedas; facit hic tua magna tuendo
Mœnia: tu dederas transilienda Remo.
Te Tatius, parvique Cures, Cæninaque sensit;
Hoc duce Romanum est solis utrumque latus.

119. See Hom. Il. II. 488. Virg. Geor. II. 42. Æn. vi. 625. —*Quo.* scil. *pectore.*

121. *Alterno carmine* in hexameters et pentameters; the *versibus impariter junctis* of Horace, A. P. 75. The common reading is *pectine.*—*Sacras Nonas,* on account of the honours decreed to Augustus.

126. *Heroi pedis.* Hexameters.

127. On the nones of February, A. U. C. 752, Valerius Messala addressed Augustus in the senate-house in these words, *Senatus te consentiens cum Pop. Rom. consalutat Patrem Patriæ.* Suet. Aug. 58.

128. *Eques.* Ovid was of the equestrian order.

132. The πάτηρ ἀνδρῶν τε θεῶν τε of Homer, the *Divum pater atque hominum rex* of Virgil.

134. Comparing the paltry defences erected by the first founder of Rome, with the strength of the city under its second founder, as Augustus was styled.

135, 136. See Livy, I. Romulus was only formidable to the little states around his town; Augustus reduced both the East and the West under the sway of Rome.

Tu breve nescio quid victæ telluris habebas :
Quodcumque est alto sub Jove, Cæsar habet.
Tu rapis, hic castas duce se jubet esse maritas.
Tu recipis luco, submovet ille nefas.
Vis tibi grata fuit, florent sub Cæsare leges ;
Tu domini nomen, principis ille tenet.
Te Remus incusat, veniam dedit hostibus ille.
Cœlestem fecit te pater, ille patrem.

Jam puer Idæus media tenus eminet alvo,
Et liquidas mixto nectare fundit aquas.
En etiam, si quis Borean horrere solebat,
Gaudeat : a Zephyris mollior aura venit.

Quintus ab æquoreis nitidum jubar extulit undis
Lucifer, et primi tempora veris erunt.
Ne fallare tamen, restant tibi frigora, restant,
Magnaque discedens signa reliquit hiems.

Tertia nox veniat : Custodem protinus Ursæ
Adspicies geminos exseruisse pedes.

139. The rape of the Sabines is opposed to the laws against adultery, etc. of Augustus.---*Duce se,* by his own example.

140. The Asylum opposed to the vigorous administration of justice by Augustus.

142. The favourite title of Augustus and of Tiberius was Princeps. scil. Senatus ; *δεοπότης μὲν τῶν δοῦλων, αυτοκράτωρ δὲ τῶν στρατιωτῶν, τῶν δὲ δὴ λοιπῶν πρόκριτος* (Princeps) *ἐιμί*, was a usual saying of Tiberius.

143. There may be an allusion here to Augustus' forgiveness of Cinna and others.

144. Mars and Julius Cæsar.

145. The cosmic rising of Aquarius.---*Puer. Idæus,* Ganymedes, son of Tros, king of Troy, fabled in aftertimes to have been made this constellation.

146. *Liquidas,* means clear and not liquid.---*Nectare,* as being cup-bearer of the gods.

149. Spring began on the 9th of February, the V. Idus.

153. On the III. Idus Arctophylax, or Bootes, rises acronychally.

Inter Hamadryadas jaculatricemque Dianam
  Callisto sacri pars fuit una chori.
Illa deæ tangens arcus, Quos tangimus, arcus,
  Este meæ testes virginitatis, ait.
Cynthia laudavit, promissaque fœdera serva,
  Et comitum princeps tu mihi, dixit, eris.
Fœdera servasset, si non formosa fuisset.
  Cavit mortales: ab Jove crimen habet.
Mille feras Phœbe silvis venata redibat,
  Aut plus, aut medium sole tenente diem.
Ut tetigit lucum,—densa niger ilice lucus,
  In medio gelidæ fons erat altus aquæ—
Hac, ait, in silva, virgo Tegeæa, lavemur.
  Erubuit falso virginis illa sono.
Dixerat et Nymphis: Nymphæ velamina ponunt.
  Hanc pudet, et tardæ dat mala signa moræ.
Exuerat tunicas: uteri manifesta tumore
  Proditur indicio ponderis ipsa sui.
Cui Dea, Virgineos, perjura Lycaoni, cœtus
  Desere, nec castas pollue, dixit, aquas.
Luna novum decies implerat cornibus orbem:
  Quæ fuerat virgo credita, mater erat.
Læsa furit Juno, formam mutatque puellæ.
  Quid facis? invito pectore passa Jovem est.
Utque feræ vidit turpes in pellice vultus,
  Hujus in amplexus Jupiter, inquit, eat.
Ursa per incultos errabat squalida montes,
  Quæ fuerat summo nuper amanda Jovi.
Jam tria lustra puer furto conceptus agebat,
  Quum mater nato est obvia facta suo.
Illa quidem, tamquam cognosceret, adstitit amens,

155---192. The poet had already told this tale. Met. II. 401---530. See also Mythology, p. 387.

Et gemuit: gemitus verba parentis erant.
Hanc puer ignarus jaculo fixisset acuto,
Ni foret in superas raptus uterque domus.
Signa propinqua micant. Prior est, quam dicimus *Arcton;*
Arctophylax formam terga sequentis habet.
Sævit adhuc canamque rogat Saturnia Tethyn,
Mænaliam tactis ne lavet Arcton aquis.

Idibus agrestis fumant altaria *Fauni,*
Hic ubi discretas insula rumpit aquas.
Hæc fuit illa dies, in qua Vejentibus arvis
Ter centum *Fabii* ter cecidere duo.
Una domus vires et onus susceperat urbis:
Sumunt gentiles arma professa manus.
Egreditur castris miles generosus ab îsdem,
E quîs dux fieri quilibet aptus erat.
Carmentis portæ dextro via proxima Jano est.
Ire per hanc noli, quisquis es, omen habet.

193. The Faunalia were celebrated on the Ides. The island in the Tiber contained the temple of Faunus, as well as those of Æsculapius and Jupiter. It was built by the Ædiles with the money arising from fines, and dedicated A. U. C. 509. There was another Faunalia on the nones of December. Hor. Car. III. 18. For Faunus, see Mythology, p. 477.

195. See Niebuhr's Roman History, II. 192---195, and 200---203. It is his opinion that the Fabian Gens, disgusted with the obstinate refusal of their order to grant the just claims of the Plebeians, retired with their clients, and a part of the Plebeians, to the number of 4,500, as related by Dionysius, and founded a colony on the banks of the Cremera, in Etruria. They left Rome on the Ides of February, A. U. C. 275, and were cut off by the Tuscans on the 18th of the following Quinctilis, the very day on which the defeat was sustained at the Allia some years afterwards. The poet has evidently fallen into a great error here.

196. The number of the Fabii is always given as being 306.

198. *Arma professa,* which they had promised.

199. *Castris.* From the context, this must have been the abodes of the family at Rome. He may, perhaps, mean their settlement on the Cremera, v. 207.

201. They went out at the Carmental gate. The Roman gates, as has been already observed, were

Illa fama refert Fabios exisse trecentos.
Porta vacat culpa; sed tamen omen habet.
Ut celeri passu Cremeram tetigere rapacem,
—Turbidus hibernis ille fluebat aquis—
Castra loco ponunt: destrictis ensibus ipsi
Tyrrhenum valido Marte per agmen eunt:
Non aliter, quam quum Libyca de rupe leones
Invadunt sparsos lata per arva greges.
Diffugiunt hostes, inhonestaque vulnera tergo
Accipiunt: Tusco sanguine terra rubet.
Sic iterum, sic sæpe cadunt. Ubi vincere aperte
Non datur, insidias armaque cæca parant.
Campus erat: campi claudebant ultima colles,
Silvaque montanas occulere apta feras.
In medio paucos armentaque rara relinquunt:
Cetera virgultis abdita turba latet.
Ecce, velut torrens undis pluvialibus auctus
Aut nive, quæ Zephyro victa tepente fluit,
Per sata perque vias fertur, nec, ut ante solebat,
Riparum clausas margine finit aquas:
Sic Fabii latis vallem discursibus implent,
Quosque vident, spernunt, nec metus alter inest.
Quo ruitis, generosa domus? male creditur hosti.
Simplex nobilitas, perfida tela cave.

double. People went out by one, and came in by the other. Ever after this day, no one went through the gate by which the Fabii had passed. The way was named *Via Scelerata* or *Infelix*.—*Jano*, that is, probably, simply the gate through which they passed.

203, 204. These lines are wanting in some of the best MSS. Gierig, though unsatisfied with them, thinks they are necessary to the narration. It does not seem so to me. We have only to understand the poet thus: they went out, etc. v. 199, the way *by which they went* is next etc. v. 201, to have a very good sense.

206. *Hibernis*, produced by the melting of the snow. It was now the spring. See note on v. 390.

214. *Parant,* scil. the Tuscans.

225, 226. The poet, as if present, calls out to them.---*Simplex,* incautious, unsuspicious of guile.

Fraude perit virtus. In apertos undique campos
  Prosiliunt hostes, et latus omne tenent.
Quid facient pauci contra tot millia fortes?
  Quidve, quod in misero tempore restet, habent?
Sicut aper silvis longe Laurentibus actus
  Fulmineo celeres dissipat ore canes;
Mox tamen ipse perit: sic non moriuntur inulti,
  Vulneraque alterna dantque feruntque manu.
Una dies Fabios ad bellum miserat omnes:
  Ad bellum missos perdidit una dies.
Ut tamen Herculeæ superessent semina gentis,
  Credibile est ipsos consuluisse deos.
Nam puer impubes et adhuc non utilis armis
  Unus de Fabia gente relictus erat,
Scilicet, ut posses olim tu, Maxime, nasci,
  Cui res cunctando restituenda foret.

Continuata loco tria sidera, Corvus et Anguis,
  Et medius Crater inter utrumque jacet.
Idibus illa latent: oriuntur nocte sequenti.
  Quæ sibi cur tria sint consociata, canam.
Forte Jovi festum Phœbus sollemne parabat:
  —Non faciet longas fabula nostra moras—
I mea, dixit, avis, ne quid pia sacra moretur,
  Et tenuem vivis fontibus affer aquam.

237. *Herculeæ gentis.* It was the tradition of the Fabian family that they derived their origin from Hercules, by a daughter of Evander.

239. Niebuhr *ut supra*, shews that the Fabius who remained at Rome, must have been then a grown man. He thinks the cause of his staying behind was his differing in politics from the rest of the family.

241. The celebrated Fabius Maximas Cunctator, the man who shewed how to vanquish Hannibal.

243. The day after the Ides these three signs, which lie close together, rise acronychally.

247. The inferior gods offered sacrifices to the superior. See below, iv. 423. Æschyl. Prom. 526, *et seq.*

Corvus inauratum pedibus cratera recurvis
Tollit, et aërium pervolat altus iter.
Stabat adhuc duris ficus densissima pomis:
Tentat eam rostro: non erat apta legi.
Immemor imperii sedisse sub arbore fertur,
Dum fierent tarda dulcia poma mora.
Jamque satur nigris longum rapit unguibus hydrum,
Ad dominumque redit, fictaque verba refert:
Hic mihi causa moræ, vivarum obsessor aquarum:
Hic tenuit fontes officiumque meum.
Addis, ait, culpæ mendacia? Phœbus, et audes
Fatidicum verbis fallere velle deum?
At tibi, dum lactens hærebit in arbore ficus,
De nullo gelidæ fonte bibantur aquæ.
Dixit, et antiqui monumenta perennia facti
Anguis, Avis, Crater, sidera juncta micant.

Tertia post Idus nudos Aurora Lupercos
Adspicit, et Fauni sacra bicornis erunt.
Dicite, Pierides, sacrorum quæ sit origo,
Attigerint Latias unde petita domos.
Pana deum pecoris veteres coluisse feruntur
Arcades. Arcadis plurimus ille jugis.

254. *Eam*, the tree for the fruit.

255. Figs ripen very fast (Pliny, xv. 19,) so that this is not badly invented.

260. *Tenuit* is used here in a double sense.

263. *Lactens*, that is, full of juice. It was peculiarly used of the fig.

264. *De nullo*, etc. It was an opinion of the ancients, that for sixty days before the figs ripened, the ravens were affected by a looseness of bowels, which obliged them to abstain from every thing humid. Pliny, X. 12. Ælian. V. Il. II. 5.

267. The Lupercalia were celebrated on the 15th February, the xv. Kal. Mart. The poet here, according to the custom of the Latin poets, confounds the ancient Italian deity, Faunus, with the Pan of the Arcadians. On these occasions, a theory or a legend was always devised to explain the manner in which the worship had been introduced. For Pan, see Mythology, p. 198.

272. He most haunts the Arca-

Testis erit Pholoë, testes Stymphalides undæ,
Quique citis Ladon in mare currit aquis,
Cinctaque pinetis nemoris juga Nonacrini,
Altaque Cyllene, Parrhasiæque nives.
Pan erat armenti custos, Pan numen equarum :
Munus ob incolumes ille ferebat oves.
Transtulit Evander silvestria numina secum.
Hic, ubi nunc urbs est, tum locus urbis erat.
Inde deum colimus, devectaque sacra Pelasgis.
Flamen ad hæc prisco more Dialis erat.
Cur igitur currant, et cur—sic currere mos est—
Nuda ferant posita corpora veste, rogas.
Ipse deus velox discurrere gaudet in altis
Montibus, et subitas concitat ille feras.
Ipse deus nudus nudos jubet ire ministros :
Nec satis ad cursum commoda vestis erat.
Ante Jovem genitum terras habuisse feruntur
Arcades, et Luna gens prior illa fuit.
Vita feris similis, nullos agitata per usus :
Artis adhuc expers et rude vulgus erat.
Pro domibus frondes norant, pro frugibus herbas :
Nectar erat palmis hausta duabus aqua.

dian mountains, or, he is most worshiped there.

273. *Pholoë,* the mountain of that name.

274. This is an error, the Ladom falls into the Alpheus.

277. *Equarum.* Several MSS. read *aquarum*, which reading Burmann defends, as Pan is called ἄκτιος by Theocritus. Idyll. V. 14.

278. Instead of *Pan ovium custos.*

280. That is, there was no town there at the time.

281. The Arcadians were always regarded as of the Pelasgian race.

282. The Flamen Dialis always bore a part in the Lupercalia.

285. The *first* reason; they imitated the god himself.

289. The *second*; they commemorated the ancient mode of life in Arcadia. It was said that Jupiter was born in this country. Callim. H. I.

290. See above, I. 469.

291. *Feris.* One MS. reads *feræ;* another *fere ;* another *et fere.*—*Usus*, occupations.

292. *Erat.* One MS. reads *erant*, which is adopted by Heinsius, Burmann and Gierig.

Nullus anhelabat sub adunco vomere taurus:
Nulla sub imperio terra colentis erat:
Nullus adhuc erat usus equi, se quisque ferebat.
Ibat ovis lana corpus amicta sua.
Sub Jove durabant, et corpora nuda gerebant,
Docta graves imbres et tolerare Notos.
Nunc quoque detecti referunt monumenta vetusti
Moris, et antiquas testificantur opes.
Sed, cur præcipue fugiat velamina Faunus,
Traditur antiqui fabula plena joci.
Forte comes dominæ juvenis Tirynthius ibat:
Vidit ab excelso Faunus utrumque jugo.
Vidit, et incaluit, Montanaque numina, dixit,
Nil mihi vobiscum est; hæc meus ardor erit.
Ibat odoratis humeros perfusa capillis
Mæonis, aurato conspicienda sinu.
Aurea pellebant rapidos umbracula soles,
Quæ tamen Herculeæ sustinuere manus.
Jamque nemus Bacchi, Tmoli vineta, tenebat,
Hesperus et fusco roscidus ibat equo,
Antra subit tophis laqueataque pumice vivo;
Garrulus in primo limine rivus erat.

299. *Sub Jove*, same as *sub dio*, in the open air.

301. *Detecti*, scil. the *naked* Luperci.

302. *Opes*, that is, the want of wealth.

303. The *third* reason for the nudity of the Luperci.---*Faunus*, scil. Pan.

305. *Dominæ*, Omphale, queen of Lydia, to whom Hercules was sold by Mercury.

310. *Aurato sinu.* Her robe had threads of gold woven into it, or was embroidered.

311. *Umbracula*, the σκιάδια, the modern umbrella.—*Rapidos.* This is the reading of eleven MSS. the rest have *tepidos*, which is very tame. *Rapidos* well expresses the consuming power of fire.

313. *Tenebat*, scil. Omphale, thus *subit*, v. 315. Some MSS. read *tenebant.*

314. Hesperus is beautifully styled *roscidus*, as the dews of evening accompany his appearance in the summer-season. The poet gives him a dark-coloured horse, as the sky is then becoming every moment darker; for the opposite reason, a white horse is given to Lucifer. "Hesperus, that led The starry host, *rode* brightest." Milton.

Dumque parant epulas potandaque vini ministri,
  Cultibus Alciden instruit illa suis.
Dat tenues tunicas Gætulo murice tinctas :
  Dat teretem zonam, qua modo cincta fuit.
Ventre minor zona est : tunicarum vincla relaxat,
  Ut possit vastas exseruisse manus.
Fregerat armillas non illa ad brachia factas.
  Scindebant magni vincula parva pedes.
Ipsa capit clavamque gravem spoliumque leonis,
  Conditaque in pharetra tela minora sua.
Sic epulis functi, sic dant sua corpora somno,
  Et positis juxta secubuere toris.
Causa : repertori vitis pia sacra parabant,
  Quæ facerent pure, quum foret orta dies.
Noctis erat medium : quid non amor improbus audet ?
  Roscida per tenebras Faunus ad antra venit,
Utque videt somno comites vinoque solutos,
  Spem capit in dominis esse soporis idem,
Intrat, et huc illuc temerarius errat adulter,
  Et præfert cautas subsequiturque manus,
Venerat ad strati captata cubilia lecti,
  Et prima felix sorte futurus erat.
Ut tetigit fulvi setis hirsuta leonis
  Vellera, pertimuit, sustinuitque manum,
Attonitusque metu riguit : ut sæpe viator
  Turbatum viso rettulit angue pedem.
Inde tori, qui junctus erat, velamina tangit
  Mollia, mendaci decipiturque nota.
Cetera tentantem cubito Tirynthius heros

321. *Vincla*, either the wrists or the arm-holes of the tunic, which would appear to have had running-strings in them.

324. *Scindebant*. Seven MSS. read *stringebant*.

326. *Tela minora*, the arrows opposed to the club.

329. Previous to a sacrifice, *à Venere abstinebant.*—*Pia sacra*, like *pia tura*, *pium far*.

337. *Captata*, felt by groping. One MS. reads *tractata*.

Reppulit. E summo decidit ille toro.
Fit sonus: inclamat comites, et lumina poscit
Mæonis. Illatis ignibus acta patent.
Ille gemit lecto graviter dejectus ab alto,
Membraque de dura vix sua tollit humo.
Ridet et Alcides, et qui videre jacentem:
Ridet amatorem Lyda puella suum.
Veste deus lusus fallentes lumina vestes
Non amat, et nudos ad sua sacra vocat.
Adde peregrinis causas, mea Musa, Latinas,
Inque suo noster pulvere currat equus.
Cornipedi Fauno cæsa de more capella,
Venit ad exiguas turba vocata dapes;
Dumque sacerdotes verubus transsuta salignis
Exta parant, medias sole tenente vias,
Romulus et frater, pastoralisque juventus,
Solibus et campo corpora nuda dabant,
Cæstibus, et jaculis, et missi pondere saxi
Brachia per lusus experienda dabant.
Pastor ab excelso, Per devia rura juvencos,
Romule, prædones, eripe, dixit, agunt.
Longum erat armari. Diversis exit uterque
Partibus; accursu præda recepta Remi.
Ut rediit, verubus stridentia detrahit exta:
Atque ait, Hæc certe non nisi victor edet.

359. A *fourth* reason for this custom.—*Peregrinis causas Latinas.* Three MSS. read *peregrinæ*; two read *causam*. Perhaps the best reading would be *peregrinis causam Latinam*.

360. *Suo pulvere,* in his own (*i. e.* Italian) course.

361. Scil. at the Lupercalia.

363. *Transsuta.* Others read *transfixa, transita,* or *trajecta.*

367, 368. These lines are wanting in three MSS. and are probably spurious.—*Cæstibus.* Six MSS. read *vectibus,* which Heinsius prefers, as the cæstus was unknown to the old Romans, and pitching the bar (*vectis*) was a common exercise of the Roman soldiery. The poets, however, troubled themselves little about minutiæ of this kind. Some MSS. have *vestibus.*

Dicta facit, Fabiique simul. Venit irritus illuc
Romulus, et mensas ossaque nuda videt.
Risit, et indoluit Fabios potuisse Remumque
Vincere: Quinctilios non potuisse suos.
Fama manet facti. Posito velamine currunt:
Et memorem famam, quod bene cessit, habet.
Forsitan et quæras, cur sit locus ille *Lupercal*,
Quæve diem tali nomine causa notet.
Ilia Vestalis cœlestia semina partu
Ediderat, patruo regna tenente suo.
Is jubet auferri pueros et in amne necari.
Quid facis? ex istis Romulus alter erit.
Jussa recusantes peragunt lacrimosa ministri;
Flent tamen, et geminos in loca jussa ferunt.
Albula, quem Tibrin mersus Tiberinus in unda
Reddidit, hibernis forte tumebat aquis.

375—378. Fabius, says the legend, was over the comrades of Remus, and Quinctilius over those of Romulus; and those under them were named from them. The truth is, the Fabian family were of the Sabine, the Quinctilian, of the Roman part of the nation.

380. *Quod bene cessit.* Several of the best MSS. read *gessit.* Some *qui bene gesset.*

381. He now proceeds to inquire into the origin of the names *Lupercal* and *Lupercalia*, and takes this occasion of relating the early history of the founders of Rome.

383. *Ilia.* Most MSS. read *Silvia.*

385. *Pueros.* The reading of most MSS. is *parvos.* Burmann observes, that the ancients did not use *parvos* without a substantive for children.

387. *Recusantes*, unwillingly; refusing as far as they dared. Burmann proposes *reluctantes* or *repugnantes.*

389. *Albula.* This was an ancient name of the Tiber. The Romans, aping the Greeks in this, as in every thing else, deduced the name Tiber, from that of a fabled king.

390. *Hibernis.* Neapolis would infer from this, that Romulus and Remus were born in the winter. This is pressing poetic language too close; the Latin poets used *Hiems*, and its kindred adjectives, as the Greeks did χειμών, and the terms derived from it. The meaning is, the river was swoln by the rains which had lately fallen. If we wished regularly to confute Neapolis, we might refer him to v. 413, as the wolf does not bring forth in winter.

Hic, ubi nunc Fora sunt, lintres errare videres,
  Quaque jacent valles, Maxime Circe, tuæ.
Hic ubi venerunt,—neque enim procedere possunt
  Longius—ex illis unus et alter, ait:
At quam sunt similes! at quam formosus uterque!
  Plus tamen ex illis iste vigoris habet.
Si genus arguitur vultu, ni fallit imago,
  Nescio quem vobis suspicor esse deum.
At si quis vestræ deus esset originis auctor,
  In tam præcipiti tempore ferret opem.
Ferret opem certe, si non ope mater egeret,
  Quæ facta est uno mater et orba die.
Nata simul, moritura simul, simul ite sub undas
  Corpora. Desicrat; deposuitque sinu,
Vagierunt clamore pari: sentire putares.
  Hi redeunt udis in sua tecta genis.
Sustinet impositos summa cavus alveus unda.
  Heu quantum fati parva tabella tulit!
Alveus in limo silvis appulsus opacis,

391, 392. The different Fora or markets at Rome, were in the valleys between the hills. The Circus Maximus was three stadia and a half long, and one broad. It is probably to express its magnitude that he uses *valles* in the plural, as the measure imposed no necessity.

393. According to the account given by Dionysius from Fabius Pictor, they came down with the babes from the summit of the Palatine hill, and laid them in the water, which now washed its foot.

394. *Et.* Two MSS. read *an*, which Heinsius adopts and justifies by a number of examples, and which is certainly the more elegant.

396. *Iste*, scil. Romulus.

398. *Esse*, scil: *patrem*. This ellipsis well expresses the doubt and hesitation of the speaker.---*Suspicor.* Three MSS. read *suspicer*.

400. *Præcipiti*, critical, dangerous.

401. *Si non etc.* The ancients believed that a god could not, any more than a man, be in more places than one at the same time. Hence the jest that Diana could not save her temple at Ephesus from the flames, as she was aiding the birth of Alexander the Great, in Macedonia.

408. Scil: the fate of Rome.

409. *Appulsus.* Eight MSS. read *impulsus*, which Lenz prefers, as expressing the force with which the water drove them, but they

Paullatim fluvio deficiente, sedet.
Arbor erat: remanent vestigia, quæque vocatur
Rumina nunc ficus, Romula ficus erat.
Venit ad expositos—mirum—lupa feta gemellos.
Quis credat pueris non nocuisse feram?
Non nocuisse parum est: prodest quoque: quos lupa nutrit,
Perdere cognatæ sustinuere manus.
Constitit, et cauda teneris blanditur alumnis,
Et fingit lingua corpora bina sua.
Marte satos scires; timor abfuit: ubera ducunt,
Nec sibi promissi lactis aluntur ope.
Illa loco nomen fecit; locus ipse Lupercis.
Magna dati nutrix præmia lactis habet.
Quid vetat Arcadio dictos a monte Lupercos?
Faunus in Arcadia templa Lycæus habet.
Nupta, quid exspectas? non tu pollentibus herbis,
Nec prece, nec magico carmine mater eris.

were not in the current of a stream, and the motion of the retiring water must have been very gentle.

412. *Rumina*, from *rumis* or *ruma*, the same as *mamma*. This must have been the original name; the derivation from Romulus is futile. In the time of Varro, as he informs us, (De L. L. iv.) a new *ficus ruminalis* was planted in the Comitium, which was standing when the poet wrote. It withered in the reign of Nero. Pliny, xv. 18.

413. *Feta*, i. e. *enixa*, as the context shews.

416. *Perdere*. Two MSS. read *prodere*.—*Cog. manus.* scil: the hands of Amulius.

417. She shews her affection for the babes by the motion of her tail.

419. They might be known to be the offspring of Mars by the wolf, his sacred animal, coming to feed them, and by their shewing no signs of fear.

420. *Promissi*, i. e. destined by nature.

423. Another cause, a Grecian origin, from Mt. Lycæum, in Arcadia.

424. *Faunus*, scil. Pan.---*Lycæo.* Pausanius, who mentions Ζεῦς λύκαιος, does not give this epithet to Pan. He speaks, however, of his temple on Mt. Lycæum. In an epigram of Leonidas, we meet λαγωβόλα Πανὶ Λυκαίῳ.

425. Barren women placed themselves in the way of Luperci, as they ran about striking people with their goat-skin thongs, as the contact of the sacred lash was supposed to produce fecundity.—*Herbis*, etc. the usual modes of obtaining the power of bearing children.

Excipe fecundæ patienter verbera dextræ:
Jam socer optatum nomen habebit avi.
Nam fuit illa dies, dura quum sorte maritæ
Reddebant uteri pignora rara sui.
Quid mihi, clamabat, prodest rapuisse Sabinas,
Romulus—hoc illo sceptra tenente fuit—
Si mea non vires, sed bellum injuria fecit!
Utilius fuerat non habuisse nurus.
Monte sub Esquilio, multis incæduus annis
Junonis magnæ nomine lucus erat,
Huc ubi venerunt, pariter nuptæque virique
Suppliciter posito procubuere genu.
Quum subito motæ tremuere cacumina silvæ,
Et dea per lucos mira locuta suos,
Italidas matres, inquit, sacer hircus inito!
Obstupuit dubio territa turba sono.
Augur erat: nomen longis intercidit annis:
Nuper ab Etrusca venerat exsul humo.
Ille caprum mactat. Jussæ sua terga puellæ
Pellibus exsectis percutienda dabant.
Luna resumebat decimo nova cornua motu,
Virque pater subito, nuptaque mater erat.
Gratia Lucinæ: dedit hæc tibi nomina lucus,

428. *Optatum*. One MS. which is followed by Heinsius and Gierig, has *optati*.

433. Instead of increasing the number and strength of his people by their having offspring, he had only brought on himself and them the war with the Sabines.

435, 436. The grove of Juno Lucina. Varro, L. L. iv.

440. *Mira*, wonderful things.

441. *Italidas*. Several of the best MSS. read *Italias.—Sacer hircus*. Four MSS. read *caper hirtus*, in favour of which, it is urged, that as the *caper* was a gelt *hircus*, the wonder was the greater; and v. 445, a *caper* is sacrificed. I should feel disposed to adopt this reading, which is that of Heinsius, Burmann and Gierig.

443. His name has not come down to us.

444. Etruria was renowned for augury.

449, 450. Two derivations of Lucina; one from *lucus*, as if she was so named from being worshiped in a grove; a second from

Aut quia principium tu, dea, lucis habes.
Parce, precor, gravidis, facilis Lucina, puellis,
Maturumque utero molliter effer onus.

Orta dies fuerit: tu desine credere ventis,
Perdidit illius temporis aura fidem.
Flamina non constant: et sex reserata diebus
Carceris Æolii janua laxa patet.
Jam levis obliqua subsedit Aquarius urna.
Proximus ætherios excipe, Piscis, equos.
Te memorant fratremque tuum—nam juncta micatis
Signa—duos tergo sustinuisse deos.
Terribilem quondam fugiens Typhona Dione,
Tunc quum pro cœlo Jupiter arma tulit,
Venit ad Euphraten comitata Cupidine parvo,
Inque Palæstinæ margine sedit aquæ.
Populus et cannæ riparum summa tenebant,
Spemque dabant salices, hos quoque posse tegi.
Dum latet, intonuit vento nemus. Illa timore
Pallet, et hostiles credit adesse manus;
Utque sinu natum tenuit, Succurrite Nymphæ,
Et dîs auxilium ferte duobus, ait.
Nec mora, prosiluit. Pisces subiere gemelli;
Pro quo nunc dignum sidera munus habent.

lux, as the light proceeded from her. This last might identify Juno Lucina with the moon, and with the Eilcithyia of the Greeks. See Mythology, p. 154.

451. *Facilis* seems to answer to πραΰμητις, an epithet of Eilcithyia.

453—458. On the day of the Lupercalia, the sun entered Pisces, and winds began to blow, which continued for six days.

461. *Dione*, Venus. In Homer, this goddess is the daughter of Dione. Ovid confounds them, as he does the Hyperion and Helius (*Sol*) of Homer.

462. In the Giant-war. See Mythology, p. 238.

471. Others say, the goddess and her son turned themselves into fishes at the approach of Typhon.

Inde nefas ducunt genus hoc imponere mensis,
Nec violant timidi piscibus ora Syri.

Proxima lux vacua est: at tertia dicta Quirino.
Qui tenet hoc nomen, Romulus ante fuit;
Sive quod hasta *curis* priscis est dicta Sabinis:
—Bellicus a telo venit in astra deus—
Sive suum regi nomen posuere Quirites:
Seu quia Romanis junxerat ille Cures.
Nam pater armipotens, postquam nova mœnia vidit,
Multaque Romulea bella peracta manu,
Jupiter, inquit, habet Romana potentia vires:
Sanguinis officio non eget illa mei.
Redde patri natum: quamvis intercidit alter,
Pro se, proque Remo, qui mihi restat, erit.
Unus erit, quem tu tolles in cærula cœli;
Tu mihi dixisti: sint rata dicta Jovis.
Jupiter annuerat; nutu tremefactus uterque
Est polus, et cœli pondera sensit Atlas.
Est locus: antiqui Capreæ dixere paludem.
Forte tuis illic, Romule, jura dabas.

473, 474. He confounds, in the usual manner, the Aphrodite of the Greeks, and Venus of the Latins, with the Atergatis or Derceto of the Syrians.—*Timidi*, scil. *Deorum*, pious.

475. There was no festival, and nothing remarkable on the XIV. Kal. Mart. The Quirinalia were on the following day. He takes this occasion of relating the end of Romulus and his apotheosis. See Livy, I. 13. It occurred on the Nones of Quinctilis.

477—480. Three derivations of the name Quirinus. The first is the true one. See Mythology, p. 472.

484. *Officio*. The care and labour of Romulus.

487. This is a line of Ennius. It also occurs, Met. xiv. 814.—The poet, in this account of the Assumption of Romulus, evidently keeps close to the Annals of the old poet.

491. The *Palus Caprea*, or *Capreæ*, was in the Campus Martius.—*Capreæ*. Some MSS. read *Capræ*; one *Capream*, which is adopted by Heinsius, Burmann and Gierig. The Greeks called it αἰγὸς ἢ ζορκὸς ἕλος.

492. *Jura dabas*. According to most accounts he was reviewing the army. The poet may, however, have used these words

Sol fugit, et removent subeuntia nubila cœlum,
Et gravis effusus decidit imber aquis,
Hinc tonat, hinc missis abrumpitur ignibus æther.
Fit fuga: rex patris astra petebat equis.
Luctus erat, falsæque Patres in crimine cædis;
Hæsissetque animis forsitan illa fides:
Sed Proculus Longa veniebat Julius Alba,
Lunaque fulgebat, nec facis usus erat:
Quum subito motu nubes crepuere sinistræ.
Rettulit ille gradus, horrueruntque comæ.
Pulcher, et humano major, trabeaque decorus
Romulus in media visus adesse via,
Et dixisse simul, Prohibe lugere Quirites:
Nec violent lacrimis numina nostra suis.
Tura ferant, placentque novum pia turba Quirinum,
Et patrias artes militiamque colant.
Jussit, et in tenues oculis evanuit auras.
Convocat hic populos, jussaque verba refert.

only in a general sense, to denote any exercise of his authority. The assembly of the Roman people on the Campus Martius was always regarded as an *exercitus*. See Niebuhr on the Centuries. Rom. Hist. Vol. I.

493. *Sol. fugit*, in consequence of the darkness. It is not necessary, with Dionysius and others, to suppose an eclipse.

496. See Hor. Car. III. 3, 15. This circumstance was evidently in the Annals of Ennius, from which both poets derived it.—*Fit fuga*, hence this day was also called the *Populifugium*.

498. *Fides*, belief or opinion.

500. *Luna fulgebat*, consequently there could not have been an eclipse of the sun. Livy says, that Romulus appeared *prima luce*, at the dawn of day. Several MSS. read *surgebat*. I prefer the common reading, as the poet, by saying that Proculus carried no torch, evidently means to express bright moon-light.

501. *Sinistræ*, the lucky side, according to Etrurian augury.—*Nubes crepuere*. Several MSS. read *Sepes tremuere*, or *sonuere*.

503. The usual signs of divinity.—*Trabea*. See above, I. 37. Plutarch says, that Romulus appeared ὅπλοις λαμπροῖς καὶ φλέγουσι κεκοσμημένος. As the poet here uses the word *trabea*, I would take *jura dabas* above, v. 492, in its simple sense.

510. *Populos*, the Romans and Sabines, or probably as above, I. 38, for *cives*. Many MSS. read *patres*.

Templa deo fiunt. Collis quoque dictus ab illo,
Et referunt certi sacra paterna dies.
Lux quoque cur eadem Stultorum festa vocetur,
Accipe: parva quidem causa, sed apta subest.
Non habuit tellus doctos antiqua colonos:
Lassabant agiles aspera bella viros.
Plus erat in gladio, quam curvo laudis aratro:
Neglectus domino pauca ferebat ager.
Farra tamen veteres jaciebant, farra metebant,
Primitias Cereri farra resecta dabant.
Usibus admoniti flammis torrenda dederunt,
Multaque peccato damna tulere suo.
Nam modo verrebant nigras pro farre favillas;
Nunc ipsas ignes corripuere casas.
Facta dea est Fornax: læti Fornace coloni
Orant, ut fruges temperet illa suas.
Curio legitimis nunc Fornacalia verbis
Maximus indicit, nec stata sacra facit;
Inque Foro, multa circum pendente tabella,

511. *Collis*, the Quirinal. Festus, with much greater probability, supposes it to have derived its name from the Sabines from Cures having settled on it. Niebuhr thinks there was a town on it named Quirium, whence came the name Quirites, at first peculiar to the Sabine portion of the Roman people.

512. The Quirinalia were *stativa*. See note on I. 657.

513. Another name for the Quirinalia was the Stultorum Feriæ, because those who from ignorance, or from having been on a journey, or from want of time, or any other just cause, had not sacrificed with the rest of the people on the Fornicalia, which was an indictive festival, (see preceding note) did so on the Quirinalia. The poet takes this occasion of relating the supposed origin of the Fornicalia.

519. *Jaciebant*, cast, *i. e.* sowed.

526. *Temperet*, that is, keep from burning.

527. *Curio*. Romulus, we are told, divided the people into 30 *curiæ*, over each of which was a *curio*. The Curio Maximus presided over the 30 Curiones.—*Leg. verb.* ex gr. *Lavatio Deum Matris est hodie. Jovis epulum cras est. Æsculapii geritur celebraturque vindemia. Lectisternium Cereris erit Idibus proximis.* Arnobius, L. vii.

529. *Multa tabella*. On which was inscribed in what Curia each part of the people was to worship.

Signatur certa Curia quæque nota;
Stultaque pars populi, quæ sit sua Curia, nescit:
Sed facit extrema sacra relata die.

Est honor et tumulis. Animas placate paternas,
Parvaque in exstinctas munera ferte pyras,
Parva petunt Manes. Pietas pro divite grata est
Munere. Non avidos Styx habet ima deos.
Tegula porrectis satis est velata coronis,
Et sparsæ fruges, parcaque mica salis,
Inque mero mollita Ceres, violæque solutæ.
Hæc habeat media testa relicta via.
Nec majora veto: sed et his placabilis umbra est.
Adde preces positis et sua verba focis.
Hunc morem Æneas, pietatis idoneus auctor,
Attulit in terras, juste Latine, tuas.
Ille patris Genio sollemnia dona ferebat;
Hinc populi ritus edidicere pios.
At quondam, dum longa gerunt pugnacibus armis
Bella, Parentales deseruere dies.
Non impune fuit. Nam dicitur omine ab isto
Roma suburbanis incaluisse rogis.
Vix equidem credo: bustis exisse feruntur,
Et tacitæ questi tempore noctis avi;
Perque vias urbis, Latiosque ululasse per agros
Deformes animas, vulgus inane, ferunt.

533. The Feralia, in honour of the dead, were celebrated on the 19th of February, as this was formerly the last month of the year. Festus derives Feralia, *à ferendis epulis vel a feriendis pecudibus.*—Varro, *ab inferis et ferendo epulas.* The derivation from *inferis* is nearest the truth.

537. *Porrectis.* One MS. which is followed by Heinsius, and the other editors, reads *projectis.*

542. *Sua verba*, suitable words.

545. See Virg. Æn. v. 94, *et seq.*

548. *Par. dies*, the days on which the Parentalia were celebrated.---*Deseruere*, neglected.

554. *Deformes*, scil. *simulacra modis pallentia miris*, or, as Lenz understands it, having no certain form.

Post ea præteriti tumulis redduntur honores,
  Prodigiisque venit funeribusque modus.
Dum tamen hæc fiunt, viduæ cessate puellæ :
  Exspectet puros pinea tæda dies.
Nec tibi, quæ cupidæ matura videbere matri,
  Comat virgineas hasta recurva comas.
Conde tuas, Hymenæe, faces, et ab ignibus atris
  Aufer. Habent alias mæsta sepulcra faces.
Dî quoque templorum foribus celentur opertis,
  Ture vacent aræ, stentque sine igne foci.
Nunc animæ tenues et corpora functa sepulcris
  Errant : nunc posito pascitur umbra cibo.
Nec tamen hæc ultra, quam, tot de mense supersint
  Luciferi, quot habent carmina nostra pedes.
Hanc, quia justa ferunt, dixere *Feralia* lucem.
  Ultima placandis Manibus illa dies.
Ecce anus in mediis residens annosa puellis
  Sacra facit Tacitæ : vix tamen ipsa tacet ;
Et digitis tria tura tribus sub limine ponit,

557. *Viduæ puellæ*, either widows, or, if *viduæ* is taken in its general sense, simply unmarried women. Two MSS. read *avidæ*.

558. *Puros dies*, days not devoted to gloomy or melancholy matters, like the Feralia.

559, 560. *Quæ* etc. opposed, it would appear, to the *viduæ* of v. 557.—*Hasta*. It was the custom to divide the hair of a virgin-bride with the point of a small spear.

560. Torches were used at funerals and at the *Parentalia*, as well as at weddings.

563. During this time, the temples of the gods were closed, and no sacred rites performed.

566. That the souls of the dead loved to partake of food, is an opinion as old as the time of Homer. See the νεκυία in the Odyssey.

567, 568. The Feralia, or last day for appeasing the Manes, was the XII. Kal. Mart, from which, to the end of the month, there were exactly eleven; that is, six and five days. Some have thought that the poet meant six feet only, and that therefore the Feralia were the VIII. Kal. Mart, but this is contradicted by v. 684, and by an ancient calendar which places them on the XII. Kal. Mart.

569. See note on v. 533.

571. He now relates the rites performed on this day to the goddess Muta or Tacita, to bind the tongues of detractors. Neapolis thinks that the reason of uniting

Qua brevis occultum mus sibi fecit iter.
Tum cantata ligat cum fusco licia plumbo;
Et septem nigras versat in ore fabas;
Quodque pice adstrinxit, quod acu trajecit ahena,
Obsutum mænæ torret in igne caput:
Vina quoque instillat. Vini quodcumque relictum est,
Aut ipsa, aut comites, plus tamen ipsa, bibit.
Hostiles linguas inimicaque vinximus ora,
Dicit discedens, ebriaque exit anus.
Protinus a nobis, quæ sit dea Muta, requires.
Disce, per antiquos quæ mihi nota senes.
Jupiter indomito Juturnæ captus amore
Multa tulit, tanto non patienda deo.
Illa modo in silvis inter coryleta jacebat:
Nunc in cognatas desiliebat aquas.
Convocat hic Nymphas, Latium quæcumque tenebant,
Et jacit in medio talia verba choro:
Invidet ipsa vitatque, quod expedit illi,

them with the Parentalia, may have been to give effect to the maxim, *de mortuis nil nisi bonum.* —*Annosa*, Heinsius would read *vinosa* or *pannosa.*

574. *Brevis*, i. e. *parvus.*

575. *Plumbo.* Black lead was employed in magic. One or two MSS. read *rhombo*, which is adopted by Heinsius and Gierig, and which I should also feel disposed to adopt. The *rhombus* or spindle, and the black or party-coloured threads were of great use in magic. See Virg. Ecl. viii. 75.

576. Seven, like three, was a magic number.

578. *Mænæ.* The *mæna* was a small fish of little value, which was salted and eaten by the poorer sort of people. It was used on this occasion symbolically, and was an appropriate offering to the goddess of Silence. This, which is the reading of only two MSS. has been adopted by all the editors: the MSS. in general read *menta* or *mintha.*

581. *Vinximus. Vincire* was the appropriate word to express the hindrance of any action by magic art.

583. This legend must have been invented long after the Romans had become acquainted with Grecian Mythology, as their ancient religion knew nothing of choirs of nymphs, or of amours of the gods. See Mythology, p. 450.

585. *Indomita*, ἀδαμάστῳ. Many MSS. read *immodico*, and *victus* for *captus.*

Vestra soror summo jungere membra deo.
Consulite ambobus : nam quæ est mea magna voluptas,
Utilitas vestræ magna sororis erit.
Vos illi in prima fugienti obsistite ripa,
Ne sua fluminea corpora mergat aqua.
Dixerat : annuerunt nymphæ Tiberinides omnes,
Quæque colunt thalamos, Ilia diva, tuos.
Forte fuit Naïs, Lara nomine : prima sed illi
Dicta bis antiquum syllaba nomen erat,
Ex vitio positum. Sæpe illi dixerat Almo,
Nata, tene linguam : nec tamen illa tenet.
Quæ, simul ac tetigit Juturnæ stagna sororis,
Effuge, ait, ripas : dicta refertque Jovis.
Illa etiam Junonem adiit, miserataque nuptam,
Naïda Juturnam vir tuus, inquit, amat.
Jupiter intumuit : quaque est non usa modeste,
Eripuit linguam, Mercuriumque monet,
Duc hanc ad Manes : locus ille silentibus aptus.
Nympha, sed infernæ Nympha paludis, erit.
Jussa Jovis fiunt. Accepit lucus euntes.
Dicitur illa duci placuisse deo.
Vim parat hic : vultu pro verbis illa precatur,
Et frustra muto nititur ore loqui.
Fitque gravis, geminosque parit, qui compita servant,
Et vigilant nostra semper in æde, Lares.

598. The nymphs of the Anien, the god of which, according to our poet (Am. III. 6, 45,) espoused the mother of Romulus. Horace (Car. I. 2, 17,) unites her to the god of the Tiber.

600. That is, her name was Lala, from λαλία.

601. He makes her the daughter of the god of the river Almo.

605. *Nuptam* scil. Junonem. The common reading of the MSS. is *nuptas;* some have *nymphæ* or *nympham.* It is evident that the poet wished to express the busy meddling loquacity of Lara, as it would have sufficed to set Juturna on her guard.

615. The Romans had both public and private Lares. The word Lar, is Etruscan, and signified *Lord.* See V. 128, *et seq.* and Mythology, pp. 481, 482.

Proxima cognati dixere Caristia cari,
  Et venit ad socias turba propinqua dapes.
Scilicet a tumulis, et, qui periere, propinquis
  Protinus ad vivos ora referre juvat,
Postque tot amissos, quidquid de sanguine restat,
  Adspicere, et generis dinumerare gradus.
Innocui veniant: procul hinc, procul impius esto
  Frater, et in partus mater acerba suos;
Cui pater est vivax, qui matris digerit annos,
  Quæ premit invisam socrus iniqua nurum.
Tantalidæ fratres absint, et Iasonis uxor,
  Et quæ ruricolis semina tosta dedit:
Et soror, et Progne, Tereusque duabus iniquus,
  Et quicumque suas per scelus auget opes.
Dîs generis date tura bonis; Concordia fertur
  Illa præcipue mitis adesse die;
Et libate dapes, ut grati pignus honoris
  Nutriat incinctos missa patella Lares,
Jamque ubi suadebit placidos nox ultima somnos,
  Larga precaturi sumite vina manu,

617--638. On the XI. Kal. Mart. was held the domestic feast, named the Caristia, from *carus*. "Convivium etiam solemne majores instituerunt, idque Caristia appellaverunt, cui præter cognatos et affines nemo interponebatur; ut si qua inter necessarios querela esset orta, apud sacra mensæ et inter hilaritatem animorum, fautoribus concordiæ adhibitis, tolleretur." Valer. Max. II. 1.

619. He gives the reason why the Caristia followed immediately after the Feralia, that the dead might visit their friends, and have their share of the feast. See above note on v. 566.

625. Who thinks his father or mother lives too long.

628. Ino. For all the persons mentioned here, see my Mythology, under their names.

631. The Genii, and all the domestic gods, were called *Di boni*, ’αγαθοὶ δαίμονες. The Lares or Penates are meant here.

633. *Libate dapes.* Place a portion of the food (*dapes*) on a *patella* to be set before the gods, *i. e.* the *Lares*. *Libare*, *dapes*, *patella* and *honor*, are all the appropriate terms.

634. *Incinctos*, that is, *succinctos*. See V. 217. 675. Persius Sat. V. 31.

635. *Nox ultima*, the latter part of the night towards morning. Most MSS. read *humida*.

636. *Larga.* One or two MSS. read *parca*, which Heinsius and

Et, Bene nos, Patriæ, bene te, Pater, optime Cæsar!
Dicite suffuso per sacra verba mero.

Nox ubi transierit, solito celebretur honore,
Separat indicio qui deus arva suo.
Termine, sive lapis, sive es defossus in agro
Stipes ab antiquis, sic quoque numen habes.
Te duo diversa domini pro parte coronant,
Binaque serta tibi, binaque liba ferunt.
Ara fit: huc ignem curto fert rustica testu
Sumptum de tepidis ipsa colona focis.
Ligna senex minuit, concisaque construit alte,
Et solida ramos figere pugnat humo.
Dum sicco primas irritat cortice flammas,
Stat puer, et manibus lata canistra tenet.
Inde, ubi ter fruges medios immisit in ignes,
Porrigit incisos filia parva favos.
Vina tenent alii: libantur singula flammis.
Spectant et linguis candida turba favent.

Gierig adopt without hesitation.—*Precaturi manu.* Heinsius conjectures *precaturæ manus*, which reading is adopted by Gierig. In their editions the line runs thus: *Parca precaturæ sumite vina manus.*

637. It was considered highly culpable not to join the name of the prince in their supplications on occasions like this. Hence we seem to have derived the custom of drinking the king's health.

639. On the VIII. Kal. Mart. was the festival of the Terminalia, instituted, as was said, by Numa.

640. The Terminus or boundary, which also represented the god, was either a stone or a post of wood placed in the ground.

643. He here gives a minute description of the mode of worshiping the god of boundaries.—*Duo domini*, the owners of the ground on both sides.

644. *Bina*, same as *duo*.

645. *Curto testu*, a small earthen vessel. Heinsius has proved by abundant examples, that this was a usual sense of *curtus*.

648. *Rami.* These were driven into the ground, or rather into the sod-built altar, to keep the wood which was piled up from tumbling about.

650. *Canistra*, the basket in which were the corn, &c. to be used.

654. *Candida*, clad in white.

Spargitur et cæso communis Terminus agno:
Nec queritur, lactens quum sibi porca datur.
Conveniunt celebrantque dapes vicinia supplex,
Et cantant laudes, Termine sancte, tuas.
Tu populos, urbesque, et regna ingentia finis:
Omnis erit sine te litigiosus ager.
Nulla tibi ambitio est: nullo corrumperis auro:
Legitima servas credita rura fide:
Si tu signasses olim Thyreatida terram,
Corpora non leto missa trecenta forent,
Nec foret Othryades congestis lectus in armis.
O quantum patriæ sanguinis ille dedit!
Quid, nova quum fierent Capitolia? nempe deorum
Cuncta Jovi cessit turba, locumque dedit.
Terminus—ut veteres memorant—inventus in æde
Restitit, et magno cum Jove templa tenet.
Nunc quoque, se supra ne quid nisi sidera cernat,
Exiguum templi tecta foramen habent.
Termine, post illud levitas tibi libera non est,
Qua positus fueris in statione, mane.

659. This is the hymn of the poet, rather than of the rustics.

663. The well-known story of the combat between three hundred Lacedæmonians and as many Argives, for the possession of Thyrea. See Herod. I. 82. Lucian, Charon, Valerius Maximus, &c.

665. *Lectus*, read; for when the three surviving Argives had run home with the news of their victory, thinking all the enemies dead, he got up, piled a trophy, and inscribed it with his blood. All the MSS. read *tectus; lectus* is the conjecture of Barthius, as Statius, Theb. iv. 47, says, *Et Lacedæmonium Thyre lectura cruorem.* It is almost certain that it is the true reading; the exclamation in the following line appears to confirm it.

667. See the story in Livy, I. 55.

669. *Inventus.* Five MSS. read *conventus*, which Heinsius and Gierig have adopted. Gierig interprets it *cum ad cum convenissent augures.* I must doubt if *conventus* ever occurs in this passive sense. Burmann proposes *tunc lentus.*

670. *Unde in Capitolio superna pars tecti patet quæ lapidem ipsum Termini spectat, nam Termino non nisi sub divo sacrificabatur.* Servius on Æn. ix. 448.

Nec tu vicino quidquam concede roganti,
 Ne videare hominem præposuisse Jovi;
Et seu vomeribus, seu tu pulsabere rastris,
 Clamato, Meus est hic ager, ille tuus.
Est via, quæ populum Laurentes ducit in agros,
 Quondam Dardanio regna petita duci.
Illac lanigeri pecoris tibi, Termine, fibris
 Sacra videt fieri sextus ab urbe lapis.
Gentibus est aliis tellus data limite certo;
 Romanæ spatium est urbis et orbis idem.

Nunc mihi dicenda est Regis fuga. Traxit ab illa
 Sextus ab extremo nomina mense dies.
Ultima Tarquinius Romanæ gentis habebat
 Regna, vir injustus, fortis ad arma tamen.
Ceperat hic alias, alias everterat urbes,
 Et Gabios turpi fecerat arte suos.
Namque trium minimus, proles manifesta Superbi,
 In medios hostes nocte silente venit.
Nudarant gladios: Occidite, dixit, inermem!
 Hoc cupiant fratres, Tarquiniusque pater,

680. It is well known that Æneas landed in this part of the country. See Virgil, Livy, &c.

682. The boundary of the Roman dominion was at one time between the fifth and sixth milestone on the Laurentine way.—How it was enlarged in the days of the poet! A sacrifice to Terminus was still offered on that spot.

684. A play on words.

685. The *Regifugium*, or banishment of the Tarquins, is placed by the poet on the 24th February, the VIII. Kal. Mart. One very ancient MS. reads *quintus*, which reading is adopted by Neapolis and by Petavius, who accuses Ovid of gross negligence. One MS. reads *Septimus extremo.*

687. See the whole history in Livy, I. Niebuhr (Rom. Hist. I. 486,) justly gives the palm to the narrative of the historian over that of our poet. The modern historian's criticism of the whole story is exceedingly well worthy of perusal.

690. Livy, I. 53. It is the story of Zopyrus, transferred from Herodotus (III. 154,) to the Roman history.

694. *Hoc Ithacus velit, et magno mercentur Atridæ.* Virg.

Qui mea crudeli laceravit verbere terga!
—Dicere ut hoc posset, verbera passus erat—
Luna fuit. Spectant juvenem, gladiosque recondunt,
Tergaque, deducta veste, notata vident.
Flent quoque, et, ut secum tueatur bella, precantur.
Callidus ignaris annuit ille viris.
Jamque potens misso genitorem appellat amico,
Prodendi Gabios quod sibi monstret iter,
Hortus odoratis suberat cultissimus herbis,
Sectus humum rivo lene sonantis aquæ.
Illic Tarquinius mandata latentia nati
Accipit, et virga lilia summa metit.
Nuntius ut rediit, decussaque lilia dixit,
Filius, Agnosco jussa parentis, ait.
Nec mora: principibus cæsis ex urbe Gabina,
Traduntur ducibus mœnia nuda suis.
Ecce—nefas visu—mediis altaribus anguis
Exit, et exstinctis ignibus exta rapit.
Consulitur Phœbus. Sors est ita reddita: Matri
Qui dederit princeps oscula, victor erit.
Oscula quisque suæ matri properata tulerunt,
Non intellecto credula turba deo.
Brutus erat stulti sapiens imitator, ut esset
Tutus ab insidiis, dire Superbe, tuis.
Ille jacens pronus matri dedit oscula Terræ,
Creditus offenso procubuisse pede.

703. This also is taken from Herodotus, (v. 92) who tells us that Thrasybulus, the tyrant of Miletus, employed the same mode of giving counsel to Periander.

704. *Sectus.* Most MSS. read *septus.* The former is much to be preferred. *Seco* is frequently used of rivers.

706. In the ordinary narrative they are poppies.

713. The poet in his haste or negligence confounds matters here, for this response was given to their question, of who should be king of Rome. See Livy.

716. *Turba.* There were but two sons of Tarquin sent to consult the oracle.

Cingitur interea Romanis Ardea signis,
  Et patitur lentas obsidione moras.
Dum vacat, et metuunt hostes committere pugnam,
  Luditur in castris: otia miles agit.
Tarquinius juvenis socios dapibusque meroque
  Accipit, atque illis rege creatus ait:
Dum nos difficilis pigro tenet Ardea bello,
  Nec sinit ad patrios arma referre deos;
Ecquid in officio torus est socialis? et ecquid
  Conjugibus nostris mutua cura sumus?
Quisque suam laudant. Studiis certamina crescunt,
  Et fervent multo linguaque corque mero.
Surgit, cui clarum dederat Collatia nomen;
  Non opus est verbis, credite rebus, ait.
Nox superest: tollamur equis, urbemque petamus.
  Dicta placent: frenis impediuntur equi.
Pertulerant dominos. Regalia protinus illi
  Tecta petunt: custos in fore nullus erat.
Ecce nurum regis fusis per colla coronis
  Inveniunt posito pervigilare mero.
Inde cito passu petitur Lucretia. Nebat;
  Ante torum calathi lanaque mollis erant.
Lumen ad exiguum famulæ data pensa trahebant,
  Inter quas tenui sic ait ipsa sono:
Mittenda est domino—nunc, nunc properate, puellæ—
  Quamprimum nostra facta lacerna manu.

729. *Torus socialis*, i. e. *uxor*.—*In officio*, faithful. *Fundanos in officio esse*. Liv. viii. 19.

733. *Cui clarum*, etc. When Tarquin took Collatia from the Sabines, he made his uncle, Egerius, governor of it, whose son was thence named Collatinus. A different, and much more probable origin of names of this kind, is given by Niebuhr. Rom. Hist. I. 293.

739. *Nurum*, the wife of Sextus Tarquinius. Nodell ad Avian, p. 108, proposes *nurus*. It is *nurus* in Livy. The poet (v. 725,) has, however, spoken of but one of the young Tarquinii.—*Coronis*, several MSS. read *capillis*, but compare v. 772.

744. *Tenui*, a low, soft voice.

746. *Lacerna*, a thick, warm, military cloak.

Quid tamen audistis?—nam plura audire potestis—
Quantum de bello dicitur esse super?
Postmodo victa cades, melioribus, Ardea, restas,
Improba, quæ nostros cogis abesse viros.
Sint tantum reduces. Sed enim temerarius ille
Est meus, et stricto quolibet ense ruit.
Mens abit, et morior, quoties pugnantis imago.
Me subit, et gelidum pectora frigus habet.
Desinit in lacrimas, intentaque fila remittit,
In gremio vultum deposuitque suum.
Hoc ipsum decuit: lacrimæ decuere pudicam,
Et facies animo dignaque parque fuit.
Pone metum, venio, conjux ait. Illa revixit,
Deque viri collo dulce pependit onus.
Interea juvenis furiales regius ignes
Concipit, et cæco raptus amore furit.
Forma placet, niveusque color, flavique capilli,
Quique aderat nulla factus ab arte decor.
Verba placent, et vox, et quod corrumpere non est:
Quoque minor spes est, hoc magis ille cupit.
Jam dederat cantum lucis prænuntius ales,
Quum referunt juvenes in sua castra pedem.
Carpitur attonitos absentis imagine sensus
Ille: recordanti plura magisque placent.
Sic sedit, sic culta fuit, sic stamina nevit,
Neglectæ collo sic jacuere comac,
Hos habuit vultus, hæc illi verba fuere,
Hic decor, hæc facies, hic color oris erat.

747. This is said to intimate the retired life which Lucretia led.

749. You will certainly be conquered at last; you hold out against better (*i. e.* braver) men. *Dum pugnant Danai dum restat barbarus Hector*, Propert, III. 7, 31. *Nunc paucis plures vix restatis.* Liv. xxiii. 45.

755. *Intenta*, drawn. Most MSS. read *incepta*.

765. *Et quod*, etc. Her modesty. *Tum forma, tum spectata castitas incitat.* Livy.

Ut solet a magno fluctus languescere flatu,
  Sed tamen a vento, qui fuit, unda tumet:
Sic, quamvis aberat placitæ præsentia formæ,
  Quem dederat præsens forma, manebat amor.
Ardet, et injusti stimulis agitatus amoris
  Comparat indigno vimque dolumque toro.
Exitus in dubio est. Audebimus ultima, dixit.
  Viderit, audentes forsne deusne juvet.
Cepimus audendo Gabios quoque. Talia fatus
  Ense latus cinxit, tergaque pressit equi.
Accipit ærata juvenem Collatia porta,
  Condere jam vultus sole parante suos.
Hostis, ut hospes, init penetralia Collatini:
  Comiter excipitur: sanguine junctus erat.
Quantum animis erroris inest! parat inscia rerum
  Infelix epulas hostibus illa suis.
Functus erat dapibus: poscunt sua tempora somni.
  Nox erat, et tota lumina nulla domo.
Surgit, et auratum vagina liberat ensem,
  Et venit in thalamos, nupta pudica, tuos,
Utque torum pressit, Ferrum, Lucretia, mecum est,
  Natus, ait, regis, Tarquiniusque loquor.
Illa nihil: neque enim vocem viresque loquendi,
  Aut aliquid toto pectore mentis habet.
Sed tremit, ut quondam stabulis deprensa relictis
  Parva sub infesto quum jacet agna lupo.
Quid faciat? pugnet? vincetur femina pugna.
  Clamet? at in dextra, qui necet, ensis adest.
Effugiat? positis urgentur pectora palmis;
  Tunc primum externa pectora tacta manu.

785. *Ærata*, covered with brass.

787. *Hostis ut hospes*. This play on words was not disdained even by Livy, who puts it in the mouth of Lucretia herself.

788. He was second cousin to Collatinus.

Instat amans hostis precibus, pretioque, minisque:
Nec prece, nec pretio, nec movet ille minis.
Nil agis; eripiam, dixit, pro crimine vitam:
Falsus adulterii testis adulter erit.
Interimam famulum, cum quo deprensa fereris.
Succubuit famæ victa puella metu.
Quid, victor, gaudes? hæc te victoria perdet.
Heu quanto regnis nox stetit una tuis!
Jamque erat orta dies: passis sedet illa capillis,
Ut solet ad nati mater itura rogum;
Grandævumque patrem fido cum conjuge castris
Evocat: et posita venit uterque mora.
Utque vident habitum, quæ luctus causa, requirunt,
Cui paret exsequias, quove sit icta malo.
Illa diu reticet, pudibundaque celat amictu
Ora. Fluunt lacrimæ more perennis aquæ.
Hinc pater, hinc conjux lacrimas solantur, et orant,
Indicet: et cæco flentque paventque metu.
Ter conata loqui, ter destitit, ausaque quarto.
Non oculos adeo sustulit illa suos.
Hoc quoque Tarquinio debebimus? eloquar, inquit,
Eloquar infelix dedecus ipsa meum.
Quæque potest narrat. Restabant ultima; flevit,
Et matronales erubuere genæ.
Dant veniam facto genitor conjuxque coactæ.
Quam, dixit, veniam vos datis, ipsa nego.
Nec mora; celato figit sua pectora ferro,
Et cadit in patrios sanguinolenta pedes.

807. Compare v. 809. *Pro crimine*, as a means of criminating you.

808. *Adulter*, scil. Sextus himself.

825. *Hoc*, scil. that I am obliged to relate my own disgrace. How infinitely superior is Livy here. It is probable that he kept much closer to Ennius than Ovid chose to do.

Tunc quoque jam moriens, ne non procumbat honeste,
Respicit. Hæc etiam cura cadentis erat.
Ecce super corpus communia damna gementes,
Obliti decoris, virque paterque jacent.
Brutus adest, tandemque animo sua nomina fallit,
Fixaque semanimi corpore tela rapit;
Stillantemque tenens generoso sanguine cultrum,
Edidit impavidos ore minante sonos:
Per tibi ego hunc juro fortem castumque cruorem,
Perque tuos Manes, qui mihi numen erunt,
Tarquinium pœnas profuga cum stirpe daturum.
Jam satis est virtus dissimulata diu.
Illa jacens ad verba oculos sine lumine movit,
Visaque concussa dicta probare coma.
Fertur in exsequias animi matrona virilis,
Et secum lacrimas invidiamque trahit.
Vulnus inane patet. Brutus clamore Quirites
Concitat, et regis facta nefanda refert.
Tarquinius cum prole fugit. Capit annua Consul
Jura. Dies regnis illa suprema fuit.

Fallimur? an veris prænuntia venit hirundo,
Et metuit, ne qua versa recurrat hiems?

833. Euripides (Hec. 568,) says of Polyxena ἡ δὲ καὶ θνήσκουσ' ὅμως Πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν.

837. Brutus signifies *stupid, foolish.* Niebuhr shews well the inconsistencies and contradictions in the whole history of Brutus.

845. *Ad verba.* Eight MSS. read *adversa.*—*Sine lumine*, as being now sunk in death.

846. *Concussa coma.* Gierig thinks this is an allusion to the Jupiter of Homer, and condemns it; most justly, no doubt, if it is such, but of that I am by no means certain.

847. *Fertur* scil. *effertur.*

848. Tears for her own hard fate; hatred (*invidia, odium*) of the tyrant.

853. Columella, xi. 2, says, that the swallow is seen on the VII. Kal. Mart. Pliny, II. 47, says, *Favonium quidam a. d. viii. Kal. Mart. Chelidoniam vocant ab hirundinis visu.*—*Veris prænuntia* ἦρος ἄγγελος ἱμερόφωνος ἀηδών. Sappho.

854. *Qua* scil. *parte.*

Sæpe tamen, Progne, nimium properasse quereris,
  Virque tuo Tereus frigore lætus erit.

Jamque duæ restant noctes de mense secundo,
  Marsque citos junctis curribus urget equos.
Ex vero positum permansit Equiria nomen,
  Quæ deus in campo prospicit ipse suo.
Jure venis, Gradive; locum tua tempora poscunt,
  Signatusque tuo nomine mensis adest.
Venimus in portum libro cum mense peracto.
  Naviget hinc alia jam mihi linter aqua.

855. For Progne and Tereus, see Met. vi. 425, *et seq.* Mythology, p. 341.

857. The Equiria or horse-races on the Campus Martius, in honour of Mars, were held on the III. Kal. Mart.

861. Your month (*tua tempora*) demands a place in my poem.

864. *Mihi.* Five MSS. read *mea.*

P. OVIDII NASONIS

FASTORUM

LIBER III.

BELLICE, depositis clypeo paullisper et hasta,
Mars, ades, et nitidas casside solve comas.
Forsitan ipse roges, quid sit cum Marte poëtæ.
A te, qui canitur, nomina mensis habet.
Ipse vides manibus peragi fera bella Minervæ;
Num minus ingenuis artibus illa vacat?
Palladis exemplo ponendæ tempora sume
Cuspidis; invenies et quod inermis agas.
Tum quoque inermis eras, quum te Romana sacerdos
Cepit, ut huic urbi semina digna dares.

1. As the first book began with the praises of Janus, so here the poet invokes Mars; in the next book we shall find him calling upon Venus.—*Depositis,* etc. as the poet's occupation is a peaceful one.

3, 4. A question and answer.

5—8. As Minerva, who, especially in the Roman theology, was a deity, who presided over the arts of peace, engaged also in those of war; so Mars might for a time lay aside his arms, and attend to the song of the poet.---*Cuspidis.* Several MSS. read *cassidis.* The general sense is the same.

9. He takes occasion here to sing the most celebrated adventure of the Roman god, Mars. It comes with peculiar propriety in this place, as the month had been named after the god by his son,

Silvia Vestalis—quid enim vetat inde moveri?—
Sacra lavaturas mane petebat aquas.
Ventum erat ad molli declivem tramite ripam:
Ponitur e summa fictilis urna coma.
Fessa resedit humi, ventosque accepit aperto
Pectore, turbatas restituitque comas.
Dum sedet, umbrosæ salices volucresque canoræ
Fecerunt somnos, et leve murmur aquæ.
Blanda quies victis furtim subrepit ocellis,
Et cadit a mento languida facta manus.
Mars videt hanc, visamque cupit, potiturque cupitam,
Et sua divina furta fefellit ope.

whose birth it relates. For the difference between the Greek Ares and the Roman Mars, see Mythology, p. 79 and 459.---*Romana sacerdos.* The affair occurred at Alba, and Rome did not yet exist. Heinsius would read *Trojana*, another critic proposes *regina*, as in Virgil, Æn. I. 227. There is no need of any change; poets did not always attend to accuracies of this kind.

11. *Silvia.* One MS. reads *Ilia*, which reading has been adopted by Heinsius.---*Moveri* scil. *carmen*, like the *cantusque movete* of Virgil.

12. It was the office of the Vestals to draw water, for the purpose of washing and sprinkling the temple, and cleansing the sacred vessels. Servius on Æn. vii. 150, says, *Vestæ libare non nisi de Numicio flumine licebat.*

13. *Molli*, etc. beautifully expresses the gentle descent to the river.

14. Then, as now, women carried their earthen pitchers on their heads. Speaking of Amymone, our poet says, (Am. I. x. 6,) *Cum premeret summi verticis urna comas* and Propertius of Tarpeia (iv. 4, 16,) *at illi Urguebat medium fictilis urna caput.*

16. *Restituit*, settled. Two MSS. which are followed by Heinsius, read *composuit;* but as Burmann justly observes this supposes leisure, and the use of a mirror, whereas *restituit* places before us a girl hastily settling up her hair, as we express it.

17, 18. Compare Virg. Ec. I. 55, and Hor. Epod. II. 26.

21. The descent of Mars, as Addison, I believe, first observed, is to be seen represented on ancient Roman coins.---*Cupitam.* This is the reading of two of the best MSS. and of Diomedes, the grammarian, who quotes this verse: all the other MSS. read *cupita.* Heinsius, in his note, shews that *potior* governed the fourth case, in the best authors, and Priscian (xviii. 23,) says, *Omnes auctores, potior illius et illum et illo.*

22. *Fefellit*, concealed.---*Divina ope*, i. e. by his own power.

Somnus abit: jacet illa gravis. Jam scilicet intra
Viscera, Romanæ conditor urbis, eras.
Languida consurgit, nec scit, cur languida surgat,
Et peragit tales arbore nixa sonos:
Utile sit faustumque, precor, quod imagine somni
Vidimus! An somno clarius illud erat?
Ignibus Iliacis aderam, quum lapsa capillis
Decidit ante sacros lanea vitta focos.
Inde duæ pariter— visu mirabile—palmæ
Surgunt. Ex illis altera major erat,
Et gravibus ramis totum protexerat orbem,
Contigeratque nova sidera summa coma.
Ecce meos ferrum patruus molitur in illas!
Terreor admonitu, corque timore micat.
Martia picus avis gemino pro stipite pugnant
Et lupa. Tuta per hos utraque palma fuit.
Dixerat: et plenam non firmis viribus urnam
Sustulit.—Implerat, dum sua visa refert.—
Interea crescente Remo, crescente Quirino,

26. *Sonos*, words. Two MSS. read *preces*.

27. *Utile*, etc. The well-known Roman *formula, Quod bonum, felix faustumque sit.*---*Imagine somni*, in a dream.

28. *An somno*, etc. Was it more than a dream, than a mere ἐνύπνιον?

29. *Ig. Il.* The perpetual fire of Vesta brought from Troy by Æneas. Virg. Æn. II. 296.

30. This circumstance was ominous, as the sacred fillet was taken by the Pontifex off the head of a Vestal condemned for breach of vow. Dionysius, when describing the fate of the Vestal, Oppia, or Opimia, says, αὐτὴν μὲν τῆς κορυφῆς ἀφελόμενοι τὰ στέμματα, καὶ πομπεύοντες δι' ἀγορᾶς, ἐντὸς τειχοῦς ζῶσαν κατώρυξαν.

31. Compare the dream of Astyages, portending the birth of Cyrus. Just. I. 4.---*Palmæ*, emblems of victory. It is probably the meaning of the poet that they sprang from the ground, though *inde* would appear to refer rather to the fillet.

35. *Molitur*, i. e. *vibrat.* Virg. G. iv. 331.

36. *Admonitu*, scil. *deorum*, the vision.

37. The woodpecker, as well as the wolf, was sacred to Mars. In the old legend, (see v. 54,) the woodpecker also contributed to nourish the exposed babes.

Cœlesti tumidus pondere venter erat.
Quo minus emeritis exiret cursibus annus,
Restabant nitido jam duo signa deo:
Silvia fit mater. Vestæ simulacra feruntur
Virgineas oculis opposuisse manus.
Ara deæ certe tremuit, pariente ministra,
Et subiit cineres territa flamma suos.
Hæc ubi cognovit contemptor Amulius æqui,
—Nam raptas fratri victor habebat opes—
Amne jubet mergi geminos. Scelus unda refugit:
In sicca pueri destituuntur humo.
Lacte quis infantes nescit crevisse ferino,
Et picum expositis sæpe tulisse cibos?
Non ego te, tantæ nutrix Larentia gentis,
Nec taceam vestras, Faustule pauper, opes.
Vester honos veniet, quum Larentalia dicam:

43, 44. A periphrasis for ten months.--*Emeritis. Qui merere desiit,* having completed his task or service, was called *Emeritus.*

45. The poet himself informs us, (VI. 295,) that there was no statue in the temple of Vesta. Gierig supposes that he did not know this at the time he wrote this part of the poem. But it is well known that he kept it a long time by him, altering and revising it. I again repeat, that we are not to look for extreme accuracy in the ancient poets. There were statues of Vesta outside of the temple.

46. See below, VI. 614.

48. The sacred flame drew back as it were, and became nearly extinct. Nothing more terrified the Romans than the extinction of the Vestal flame; it was to them a sign, as Dionysius says, τοῦ ἀφανισμοῦ τῆς πόλεως.

50. *Opes,* the kingdom. He here gives the reason why Amulius interfered, not that of his calling him *contemptor æqui.*

51, 52. He had already related this at length, II. 385, *et seq.*

53, 54. It was the common tradition, it was in the poem of Ennius, which every one knew, and was probably the subject of some of those old ballads about Romulus, which Dionysius says still existed in his time.

55. *Larentia,* the wife of the shepherd, Faustulus, and nurse of Romulus and Remus. All the MSS. but two read *Laurentia.*

56. *Vestras,* scil. *tui et Larentiæ.--Opes,* house, mode of living, etc.; see II. 413, on the aid rendered to the founders of Rome.

57, 58. The Larentalia were in December. The poet did not live to perform his promise; he probably could not write the Fasti

Acceptus Geniis illa December habet.
Martia ter senos proles adoleverat annos,
Et suberat flavæ jam nova barba comæ:
Omnibus agricolis armentorumque magistris
Iliadæ fratres jura petita dabant.
Sæpe domum veniunt prædonum sanguine læti,
Et redigunt actos in sua rura boves.
Ut genus audierunt, animos pater editus auget,
Et pudet in paucis nomen habere casis:
Romuleoque cadit trajectus Amulius ense,
Regnaque longævo restituuntur avo.
Mœnia conduntur, quæ, quamvis parva fuerunt,
Non tamen expediit transiluisse Remo.
Jam, modo qua fuerant silvæ pecorumque recessus,
Urbs erat, æternæ quum pater urbis ait:
Arbiter armorum, de cujus sanguine natus
Credor, et ut credar, pignora certa dabo,
A te principium Romano ducimus anno:
Primus de patrio nomine mensis eat.
Vox rata fit, patrioque vocat de nomine mensem.
Dicitur hæc pietas grata fuisse deo.

away from Rome.—*Acceptus geniis.* On account of the Saturnalia, when *indulgebant genio.* See Virg. G. I. 300.

61, 62. This reminds one of the early proofs of his being born to rule, exhibited by Cyrus. It is by no means improbable, that his legend was transferred to Romulus and Remus. That of Paris (Mythology, p. 438,) is somewhat similar, as also that of Habis. See Justin. xliv. 4.

64. *Actos,* i. e. *abactos,* by the robbers.

65. *Editus,* told. Five MSS. read *agnitus.*

66. *Nomen habere,* scil. to have their fame confined to a few cottages.—*Paucis,* most MSS. read *parvis.*

70. A euphemism, sparing the fame of Romulus.

71. *Pecorum.* Three MSS. read *pecudum,* two *nemorum,* which Burmann prefers.

72. *Æternæ urbis.* So the Romans loved to call their city.

75. He thus returns to the subject in hand.

78. As he shewed by removing Romulus to heaven, and by giving victory and fame in arms to the Romans.

Et tamen ante omnes Martem coluere priores;
Hoc dederat studiis bellica turba suis;
Pallada Cecropidæ, Minoïa Creta Dianam,
Vulcanum tellus Hypsipylea colit:
Junonem Sparte Pelopeïadesque Mycenæ:
Pinigerum Fauni Mænalis ora caput.
Mars Latio venerandus erat, quia præsidet armis.
Arma feræ genti remque decusque dabant.
Quod si forte vacas, peregrinos inspice fastos:
Mensis in his etiam nomine Martis erit.
Tertius Albanis, quintus fuit ille Faliscis:
Sextus apud populos, Hernica terra, tuos.
Inter Aricinos Albanaque tempora constant
Factaque Telegoni moenia celsa manu.
Quintum Laurentes, bis quintum Æquicolus asper,
A tribus hunc primum turba Curensis habet.
Et tibi cum proavis, miles Peligne, Sabinis
Convenit: hic genti quartus utrique deus.

79. The poet now becomes a grammarian, and argues learnedly. —*Priores*, the Latins.

80. *Hoc* scil. the worship of Mars. Several MSS. read *hæc*.

81. *Minoia*, etc. The Cretans worshiped a goddess named Dictynna, who was regarded as being the same as the Artemis of the other Greeks, and the Diana of the Latins. See Mythology, p. 100.

82. *Tellus Hyps.* Lemnos. The slaughter of the men of Lemnos by their wives, and the saving of Thoas, by his daughter Hypsipyle, is a well known event. When Valean was flung from Olympus, by Jupiter, he fell in Lemnos. Hom. Il. I. 93.

83. See VI. 47. Hom. Il. iv. 51.

84. *Mænalis ora*, like *Ausonis ora*, II. 94.

86. *Remque decusque*, wealth and fame.

87. *Peregrinos*, i. e. of other Italian peoples, and you will find that they also had a month called after Mars.

91, 92. The people of Aricia and of Tusculum follow the same rule as the Albans, making March the third month. According to Krebs, the construction is, *Inter Ar. et Alb. et Teleg. manu facta mœnia celsa constant tempora.* It is harsh taken any way.

94. First after three months, that is, the fourth.

95, 96. March was the fourth month also to the Pelignians, and their Sabine ancestors. For the best account of all these peoples of ancient Italy, see Niebuhr's Roman History.

Romulus, hos omnes ut vinceret ordine saltem,
Sanguinis auctori tempora prima dedit.
Nec totidem veteres, quot nunc, habuere Kalendas,
Ille minor geminis mensibus annus erat.
Nondum tradiderat victas victoribus artes
Græcia, facundum, sed male forte genus.
Qui bene pugnabat, Romanam noverat artem;
Mittere qui poterat pila, disertus erat.
Quis tunc aut Hyadas, aut Pliadas Atlanteas
Senserat, aut geminos esse sub axe polos?
Esse duas Arctos, quarum Cynosura petatur
Sidoniis, Helicen Graja carina notet?
Signaque, quæ longo frater percenseat anno,
Ire per hæc uno mense sororis equos?
Libera currebant, et inobservata per annum
Sidera: constabat sed tamen esse deos.
Non illi coelo labentia signa movebant,

97, 98. In reality he only followed the Alban, or rather general Latin calendar, in which March was the third month.

101, 102. Compare Hor. Epist. II. 1, 156. Virg. Æn. vi. 850.—*Male forte*, same as *non forte, imbelle.*

103, 104. War was the science of the Romans.—*Pugnabat.* Three MSS. read *pugnarat.*

105. The Hyades and Pleiades are always spoken of together by the poets, as being near each other in position.—*Pliadas Atlanteas.* See IV. 169, Πληϊάδων 'Ατλαγενέων ἐπιτελλομενάων. Hesiod. See Mythology, p. 52 and 418.

106. The Arctic and Antarctic poles.

107, 108. Cynosure (κυνὸς οὐρά) was a name of the Lesser Bear: Helice (ἑλική) from its revolving round the pole, a name of the Greater Bear. *Omnes qui Peloponnesum incolunt priore utuntur Arcto; Phœnices autem, quam a suo inventore* (Thalete) *acceperunt, observant Cynosuram; et hanc studiosius perspiciendo diligentius navigare existimantur.* Hygin Poët Astron. II. 2.

111. *Libera*, as being unobserved, left to themselves, as it were; subjected to no laws.

112. *Constabat*, &c. Burmann and Gierig take the meaning to be: they believed the stars to be divinities. May it not be: nevertheless, though ignorant of astronomy, they believed in the gods? A stroke at the learned infidelity of the poet's own days, like Gray's, "No very great wit, he believed in a god."

113, 114. A play on words as usual. *Movere signa cœlestia* seems rather harsh, but it is not without

Sed sua: quæ magnum perdere crimen erat.
Illa quidem feno; sed erat reverentia feno,
Quantam nunc aquilas cernis habere tuas.
Pertica suspensos portabat longa maniplos:
Unde maniplaris nomina miles habet.
Ergo animi indociles et adhuc ratione carentes
Mensibus egerunt lustra minora decem.
Annus erat, decimum quum luna repleverat orbem.
Hic numerus magno tunc in honore fuit;
Seu quia tot digiti, per quos numerare solemus:
Seu quia bis quino femina mense parit:
Seu quod adusque decem numero crescente venitur;
Principium spatiis sumitur inde novis.
Inde pares centum denos secrevit in orbes

example. *Numeri movent astra,* Lucan, I. 640. *Carmina quîs ignes movimus aërios,* Cinna in Anthol. Lat. T. I. p. 441. *Movebant* is the reading of seven MSS. six read *notabant*; all the rest *tenebant.*—*Quæ magnum,* etc. See Livy, II. 59. One of the best MSS. reads *prodere,* which Heinsius and Bentley (on Hor. Ep. I. 67,) prefer.

115, 116. A bundle of hay tied on a pole, is said to have been the standard used by the Romans in their early days.—*Tuas,* of Germanicus.

118. *Maniplaris.* The soldiers belonging to one company, that is one *manipulus,* or standard, were called *manipulares.*

119--122. See Introduction, §2.

119. *Indociles,* untaught. This passive sense is not unusual.—*Ratione,* science scil. astronomy.

120. The Lustres or periods of five years, were smaller by ten months, two for each year, at that time when there were but ten months in the year. Gierig's note is "*Lustra quinquennalia tum nondum condebantur a Romanis.*" This looks as if he did not understand the passage, though Neapolis had briefly, but clearly explained it.

124. See above, I. 33.

126. *Spatiis novis,* the decades.

127. *Pares.* This is the reading of the best MSS. and editions; the greater number of the MSS. read *patres.* It is difficult to ascertain the meaning of the poet here. Scaliger, Lipsius and Dan. Heinsius think he means the members of the senate, who were equals in age or in property, See Livy I. 8 and 17, and, as Niebuhr has shown, it is highly probable that the Roman senate originally consisted of one hundred members divided into ten decuries. On the other hand Neapolis who is followed by Gierig, understands it of the army, as in each legion the soldiers equal in age and strength, were divided into ten centuries,

Romulus, Hastatos instituitque decem;
Et totidem Princeps, totidem Pilanus habebat
Corpora, legitimo quique merebat equo.
Quin etiam partes totidem Titiensibus idem,
Quosque vocant Ramnes, Luceribusque dedit.
Assuetos igitur numeros servavit in anno.
Hoc luget spatio femina mæsta virum.
Neu dubites, primæ fuerint quin ante Kalendæ
Martis, ad hæc animum signa referre potes.
Laurea Flaminibus, quæ toto perstitit anno,
Tollitur, et frondes sunt in honore novæ.
Janua nunc Regis posita viret arbore Phœbi:
Ante tuas fit idem, Curia Prisca, fores.
Vesta quoque ut folio niteat velata recenti,
Cedit ab Iliacis laurea cana focis.

(*centum denos orbes*) of each of the three ranks, viz. Hastati, Principes and Pilani or Triarii. The passage is exceedingly obscure, and I cannot satisfy myself respecting it; I however rather incline to the opinion of the first named critics, and the circumstance of *patres* being the reading of so many MSS. proves that it has generally been so understood. In this case we should place a colon after *Romulus*, and a comma or semicolon after *decem*.

130. There were three hundred Equites in each legion, each mounted on a horse supported by the state, hence called *legitimus*. They were divided into ten *turmæ* or troops.

131, 132. The three divisions of the Roman Patricians: the Ramnes were the original Romans, the Titiensis the Sabines; the origin of the Luceres is a mere conjecture. See Niebuhr's Rom. Hist. Vol. 291—293.

134. See above, I. 35.

136. *Signa*, proofs or arguments. He goes on with farther proofs of March having been the first month of the ancient Roman year.

137—142. The laurels were changed in the month of March, at the houses of the Flamens, and of the Rex Sacrorum, the temple of Vesta, and the *Curia Prisca*, by which last, Neapolis understands the four ancient *Curiæ*, (See above II. 527,) which still, a Festus tells us, remained in Rome, the singular being employed for the plural.—*Vesta quoque*, etc. Does he speak of a statue of Vesta? See above on v. 45. The following passages are of importance. *Romani initio annum decem mensibus computabant, a Martio auspicantes; adeo ut ejus die prima de (in?) aris Vestalibus ignem accenderent; mutarent viri-*

Adde, quod arcana fieri novus ignis in æde
Dicitur, et vires flamma refecta capit.
Nec mihi parva fides, annos hinc isse priores,
Anna quod hoc cœpta est mense Perenna coli.
Hinc etiam veteres initi memorantur honores
Ad spatium belli, perfide Pœne, tui.
Denique quintus ab hoc fuerat Quintilis, et inde
Incipit, a numero nomina quisquis habet.
Primus oliviferis Romam deductus ab arvis
Pompilius menses sensit abesse duos:
Sive hoc a Samio doctus, qui posse renasci

dibus veteres laureas; Senatus et populus Comitia agerent; matronæ servis suis cœnas ponerent, sicut Saturnalibus domini: illæ ut per honores promptius obsequium provocarent, hi quasi gratiam repensarent perfecti laboris. Solinus, c. 3. *Eodem quoque ingrediente mense in regia, curiisque atque Flaminum domibus laureæ veteres novis laureis mutabantur,* Macrobius, Sat. I. 12.

142. *Il. focis.* See above.

143, 144. *Hujus etiam mensis prima die ignem novum Vestæ aris accendebant ut, incipiente anno, cura denuo servandi novati ignis inciperet.* Macrob. *ut supra.*—*Arcana* and *Dicitur*, because none but the Vestals dare enter the temple.

145, 146. A second proof is, the festival of Anna Perenna being in this month. See below, v. 523, *et seq.*—*Fides*, proof, ground of belief.

147, 148. A third argument; previous to the second Punic war, the magistrates, that is, the consuls, as it would appear, used to enter on their offices in March. The poet is not quite correct in this assertion: the Regifugium (see above, II. 685,) was at the end of February; hence, of course, the first consuls entered on their office in March; but A. U. C. 291, the day was the Kal. Sext. A. U. C. 304, the Ides of May, and from A. U. C. 600, the time of the Hannibalian war, the Kal. Jan. It is probable that the poet, knowing that this last change was made A. U. C. 600, inferred from the Regifugium, that previously the consuls had begun to exercise their magistracy in March. There is no proof that he studied the Annals with a critical eye.—*Perfide Pœne.* Hannibal, with the usual Roman calumny of the greatest man of antiquity.

149. A fourth and incontrovertible argument.

151. *Oliviferis.* The Sabine land was famous for olives. Columella, v. 8, 5. Mutusca, in that country, is called by Virgil (Æn. vii. 711,) *olivifera.*—*Deductus*, the proper term to denote his being brought with pomp and ceremony to Rome. One MS. reads *devectus.*

153. *Samio*, Pythagoras, who was erroneously supposed to have been the instructor of Numa.—*Qui posse*, etc. a periphrasis of

Nos putat, Egeria sive monente sua.
Sed tamen errabant etiam tunc tempora, donec
Cæsaris in multis hæc quoque cura fuit.
Non hæc ille deus, tantæque propaginis auctor,
Credidit officiis esse minora suis,
Promissumque sibi voluit prænoscere cœlum,
Nec deus ignotas hospes inire domos,
Ille moras solis, quibus in sua signa rediret,
Traditur exactis disposuisse notis.
Is decies senos tercentum et quinque diebus
Junxit, et e pleno tempora quarta die.
Hic anni modus est. In lustrum accedere debet,
Quæ consummatur partibus, una dies.

Si licet occultus monitus audire deorum

the Metempsychosis, which doctrine he taught. See Met. xv. 157.

154. *Egeria.* See below, v. 261, *et seq.*

155. In consequence of the imperfect nature of the Roman year, and the arbitrary manner in which the Pontifices, for party and political purposes, made the intercalations, it had fallen into such sad confusion, that the festivals fell at the wrong parts of the year. Accordingly, Julius Cæsar, as Pontifex Maximus, with the aid of M. Flavius and of Sosigenes, made it correspond with the course of the sun, after the manner of the Egyptian year. For this purpose, he had to add no less than sixty-seven days to the year 708. These he inserted between November and December, and, as the intercalary month also fell in this year, it consisted of fifteen months.

157---160. Cæsar was not yet a god, but the poet could not let pass an occasion of displaying his wit, and flattering the imperial family.

161. *Moras Solis.* The time the son spends in the signs of the Zodiac.

162. *Exactis*, certain.

163---166. The Julian year of 365 days 6 hours ; the day, which the hours of four years made, being added at the end of the lustre. —*Junxit.* Two MSS. read *auxit.* —*Quarta.* Many MSS. read *quinta.*—*Consummatur*, to complete, to make up of parts. Some MSS. have *consumatur*, which Heinsius preferred.

167. The poet now begins to inquire of the god why the Matronalia, a festival on which the matrons sacrificed to Juno, and sent presents to each other, and received them from their husbands, should be on the Kalends of the month sacred to the god of war. The deity assigns five causes.

Vatibus, ut certe fama licere putat,
Quum sis officiis, Gradive, virilibus aptus,
Dic mihi, matronæ cur tua festa colant.
Sic ego. Sic posita dixit mihi casside Mavors;
Sed tamen in dextra missilis hasta fuit:
Nunc primum studiis pacis deus utilis armis
Advocor, et gressus in nova castra fero.
Nec piget incepti; juvat hac quoque parte morari,
Hoc solam ne se posse Minerva putet.
Disce, Latinorum vates operose dierum,
Quod petis, et memori pectore dicta nota.
Parva fuit, si prima velis elementa referre,
Roma: sed in parva spes tamen hujus erat.
Mœnia jam stabant, populis angusta futuris,
Credita sed turbæ tunc nimis ampla suæ.
Quæ fuerit nostri, si quæris, regia nati,
Adspice de canna straminibusque domum.
In stipula placidi carpebat munera somni,
Et tamen ex illo venit in astro toro.
Jamque loco majus nomen Romanus habebat,
Nec conjux illi, nec socer ullus erat.
Spernebant generos inopes vicinia dives,
Et male credebar sanguinis auctor ego.
In stabulis habitasse, boves pavisse, nocebat,
Jugeraque inculti pauca tenere soli.

168. Witness Homer's invocations to the Muses.

169. "Cum a viris soleas coli," Gierig. When you preside over manly occupations, is the interpretation of Lenz. May it not be, Since thine occupations are all of a manly character?

173, 174. I, a god whose chief value is in arms, am now, for the first time, called to the pursuits of peace. By the poet or by the matrons? *Gressus*, etc. alluding, perhaps, to his name Gradivus, v. 169.

177. See above, I. 101.

179. First cause, the rape of the Sabines.

180. *Hujus*, scil. *Romæ*. Some MSS. read *urbis*.

184. The straw-roofed cottage, said to have been the abode of Romulus, was still standing on the Palatine, in the time of the poet.

Cum pare quæque suo coëunt volucresque feræque,
  Atque aliquam, de qua procreet, anguis habet.
Extremis dantur connubia gentibus: at, quæ
  Romano vellet nubere, nulla fuit.
Indolui, patriamque dedi tibi, Romule, mentem.
  Tolle preces, dixi: quod petis, arma dabunt.
Festa para Conso.—Consus tibi cetera dicet
  Illo facta die, quum sua sacra canes.—
Intumuere Cures, et quos dolor attigit idem,
  Tum primum generis intulit arma socer.
Jamque fere raptæ matrum quoque nomen habebant,
  Tractaque erant longa bella propinqua mora,
Conveniunt nuptæ dictam Junonis in ædem,
  Quas inter mea sic est nurus orsa loqui:
O pariter raptæ,—quoniam hoc commune tenemus—
  Non ultra lente possumus esse piæ.
Stant acies: sed utra dî sint pro parte rogandi,

195, 196. They (the neighbouring peoples) have the *connubium*, or intermarry with nations at ever so great a distance, but their wowen all looked down on the Romans.

197. *Patriam*, like thy father's, to take by force what was refused to entreaty.

198. *Tolle preces*, away with entreaties. Thus, *tolle moras*, Met. xiii. 556. *Tolle querelas*, Hor. Ep. I. 12. 3.

199, 200. *Consus*, etc. In this parenthesis the god addresses the poet. The readings of the MSS. differ very much here. Most have *Illo festa die dum s. s. facis*, making it a part of the advice of the god to his son. Heinsius followed those which read, *Ipso festa die d. s. s. canes*. *Illo* or *illa*---*festa* or *facta*---*canes*, *canas*, *coles*, *facis*, are the readings of various MSS. The present reading, with *canet* instead of *canas*, was proposed by Gronovius, and adopted by Gierig. The Consualia were on the XV. Kal. Sept. It is a pity that the poem does not go so far, as Ovid might have given us some additional information respecting Consus. See Mythology, p. 473.

201. Scil. the Cæninenses, the Crustumini, and the Antemnates. See the story in Livy, I.

202. It is not at all unlikely that, as Donza supposes, he glances here at the war between Julius Cæsar, and his son-in-law, Pompey.

203. The war lasted to the third year.

205. *Dictam*, appointed.

206. *Nurus*, Hersilia, the wife of Romulus.

Eligite; hinc conjux, hinc pater arma tenent,
Quærendum, viduæ fieri malimus an orbæ.
Consilium vobis forte piumque dabo.
Consilium dederat: parent, crinemque resolvunt,
Mæstaque funerea corpora veste tegunt.
Jam stabant acies ferro mortique paratæ:
Jam lituus pugnæ signa daturus erat:
Quum raptæ veniunt inter patresque virosque,
Inque sinu natos, pignora cara, ferunt.
Ut medium campi passis tetigere capillis,
In terram posito procubuere genu;
Et, quasi sentirent, blando clamore nepotes
Tendebant ad avos brachia parva suos.
Qui poterat, clamabat avum tum denique visum,
Et qui vix poterat, posse coactus erat.
Tela viris animique cadunt, gladiisque remotis
Dant soceri generis accipiuntque manus;
Laudatasque tenent natas, scutoque nepotem
Fert avus: hic scuti dulcior usus erat.
Inde diem, quæ prima, meas celebrare Kalendas
Œbalides matres non leve munus habent.
An, quia committi strictis mucronibus ausæ
Finierant lacrimis Martia bella suis?
Vel, quod erat de me feliciter Ilia mater,
Rite colunt matres sacra diemque meum?
Quid? quod hiems adoperta gelu nunc denique cedit,

219. The construction is, *ut* (*feminæ quæ erant*) *passis capillis tetigere*, etc.

223. Seen for the first time.

224. Taubner thinks that by pinching the babes, they made them cry *Ah! væ!* which sounded like *ave!* Much as Ovid loved to play on words, I can hardly suspect him of this.

230. *Œbalides.* See I. 260.

231—234. Second cause. Was this the real cause, or is it because Ilia was a mother by me, that the matrons hold their feast on the Kalends of my month?

235---244. Third cause. It was fit that in the season of fecundity the matrons should pray to Juno for offspring. Compare this de-

Et pereunt victæ sole tepente nives ;
Arboribus redeunt detonsæ frigore frondes,
Vividaque e tenero palmite gemma tumet ;
Quæque diu latuit, nunc, se qua tollat in auras,
Fertilis occultas invenit herba vias.
Nunc fecundus ager : pecoris nunc hora creandi :
Nunc avis in ramo tecta laremque parat.
Tempora jure colunt Latiæ fecunda parentes,
Quarum militiam votaque partus habet.
Adde, quod, excubias ubi rex Romanus agebat,
—Qui nunc Esquilias nomina collis habet—
Illic a nuribus Junoni templa Latinis
Hac sunt, si memini, publica facta die.
Quid moror, et variis onero tua pectora causis ?
Eminet ante oculos, quod petis, ecce tuos.

scription of the spring with that in I. 151, *et seq.* See also Hor. Car. iv. 7.---*Hiems. adop. gel.* the *glacialis hiems of* Virgil.---*Victæ.* Several MSS. read *lapsæ ;* one *mæstæ.* Heinsius proposes *ictæ,* but as Burmann justly observes, why alter so excellent a reading as *victæ?*---*Detonsæ,* some of the older MSS. read *excussæ.*---*Virida.* This is the reading of the best and oldest MSS. and was adopted by Heinsius. Burmann and Gierig follow those which read *uvida ;* some have *humida.*---*Tenero.* Some MSS. read *gravido,* which is, perhaps, the true reading. See above, I. 152. One MS. reads *in tumido.*---*Occultas vias,* the *cœca spiramenta* of Virgil, G. I. 89.---*Hora,* season, like the Greek *ὥρη.*

244. Taubner, who is followed by some translators, explains this line thus : " quarum proles vel militis officio fungatur, vel sacerdotio s. *votis* oportet." Its plain meaning is, as given by Gierig : whose service and vows is childbirth. *Et rudis ad partus et nova miles eram,* says our poet (Her. xi. 48,) in the person of Canace. See above, II. 9.

245---248. The fourth cause, because the temple of Juno Lucina, on the Esquiline hill, was first opened for worship on the Kalends of March.

245. *Ubi rex,* etc. Ten MSS. read *ibi rex R.* two *regi R.* which reading is adopted by Heinsius, and retained by Gierig. The *excubiæ* were held by Romulus on the Esquiline, at the time that he suspected Titus Tatius of bad faith.---*Agebat.* Several of the best MSS. have *habebat.*

246. *Esquilias alii scripserunt ab excubiis regis dictas.* Varro, iv. 8. Ovid seems to follow the same etymology : the true one is from *esculus.*---*Qui.* This is the reading of all the MSS. Heinsius, Burmann and Gierig read *qua.*

Mater amat nuptas: matrum me turba frequentant.
  Hæc nos præcipue tam pia causa decet.
Ferte deæ flores: gaudet florentibus herbis
  Hæc dea: de tenero cingite flore caput.
Dicite, Tu lucem nobis, Lucina, dedisti;
  Dicite, Tu voto parturientis ades.
Si qua tamen gravida est, resoluto crine precetur,
  Ut solvat partus molliter illa suos.

Quis mihi nunc dicet, quare cœlestia Martis
  Arma ferant Salii, Mamuriumque canant?
Nympha, mone, nemori stagnoque operata Dianæ:
  Nympha, Numæ conjux, ad tua facta veni.
Vallis Aricinæ silva præcinctus opaca
  Est lacus antiqua religione sacer.
Hic latet Hippolytus furiis distractus equorum:
  Unde nemus nullis illud initur equis.
Licia dependent longas velantia sepes,
  Et posita est meritæ multa tabella deæ.

251. The fifth cause. Juno, the mother of Mars, loves married women, who, in return, honor me. The Grecian Hera, by the way, was the mother of Ares; but the same was not the case with the Italian Juno and Mars. See Mythology.---*Matrum.* Heinsius adopts *matris* on conjecture, which reading is received by Burmann and Gierig. Some MSS. have *matres.*

254. *Cingite caput,* of the statue of the goddess, says Gierig, perhaps of the worshipper.

259. As the Salii bore the sacred *ancilia* through the city on the Kalends of March, the poet now proceeds to enquire into the origin of this institution. See Livy, I. 20.

261. *Nympha,* scil. Egeria.—*Nemori,* etc. See v. 263—275.—*Operata.* Seven MSS. read *adoperta.*

262. *Facta.* Some MSS. read *festa,* others *sacra.*

263. Met. xv. 479, *et seq.* Virg. Æn. vii. 761, *et seq.* This account of the grove of Aricia is a complete digression in this place. Aricia, and its grove, lay at the foot of the Mons Albanus.

265. An *Indiges,* named Virbius, was worshiped here, who was identified with Hippolytus.

267, 268. This practice may be witnessed at the present day, in every country where the Roman Catholic religion prevails.—*Longas sepes.* The wall, says Neapolis, surrounding the sacred grove.

Sæpe potens voti, frontem redimita coronis,
  Femina lucentes portat ab urbe faces.
Regna tenent fortesque manu, pedibusque fugaces;
  Et perit exemplo postmodo quisque suo.
Defluit incerto lapidosus murmure rivus:
  Sæpe, sed exiguis haustibus, inde bibi.
Egeria est, quæ præbet aquas, dea grata Camenis.
  Illa Numæ conjux consiliumque fuit.
Principio nimium promptos ad bella Quirites
  Molliri placuit jure deûmque metu.
Inde datæ leges, ne firmior omnia posset,
  Cœptaque sunt pure tradita sacra coli.
Exuitur feritas, armisque potentius æquum est,
  Et cum cive pudet conseruisse manus.
Atque aliquis, modo trux, visa jam vertitur ara,
  Vinaque dat tepidis salsaque farra focis.
Ecce deûm genitor rutilas per nubila flammas
  Spargit, et effusis æthera siccat aquis.
Non alias missi cecidere frequentius ignes.
  Rex pavet, et vulgi pectora terror habet.
Cui dea, Ne nimium terrere! piabile fulmen

269, 270. It was the custom for women, whose prayers to this goddess had been heard, to carry lighted torches from the city to the grove of Aricia. See Propert, II. 23, 39.

271, 272. The priest of Diana, in this grove, called Rex Nemorensis, was always a runaway slave, who had slain his predecessor in office. He always went armed, to protect himself from aspirants to his dignity. Strabo calls this a barbarous and Scythian custom, and it led to the idea of the Arician Diana, being one with the Tauric Artemis.

273—275. See Juvenal's account of this fountain. Sat. III.

274. *Bibi.* The other editions, following some MSS. read *bibes.*

277—284. See Livy, Dionysius and Plutarch.

283. *Vertitur,* is changed.

285. This legend was related in the same manner by the historian Valerius Antias, from whom Ovid probably took it. As Livy, I. 20, relates the matter differently, it probably was not in the Annals of Ennius. It was evidently founded on the adventure of Menelaus with Proteus. Hom. Od. iv. See also Virg. G. iv. 387, *et seq.*

Est, ait, et sævi flectitur ira Jovis.
Sed poterunt ritum Picus Faunusque piandi
Prodere, Romani numen uterque soli.
Nec sine vi tradent; adhibeto vincula captis!
Atque ita, qua possint, erudit, arte capi.
Lucus Aventino suberat niger ilicis umbra,
Quo posses viso dicere, numen inest.
In medio gramen, muscoque adoperta virenti
Manabat saxo vena perennis aquæ.
Inde fere soli Faunus Picusque bibebant.
Huc venit, et Fonti rex Numa mactat ovem,
Plenaque odorati dîs ponit pocula Bacchi,
Cumque suis antro conditus ipse latet.
Ad solitos veniunt silvestria numina fontes,
Et relevant multo pectora sicca mero.
Vina quies sequitur: gelido Numa prodit ab antro,
Vinclaque sopitas addit in arcta manus.
Somnus ut abscessit, tentando vincula pugnant
Rumpere: pugnantes fortius illa tenent.
Tum Numa, Dî nemorum, factis ignoscite nostris,
Si scelus ingenio scitis abesse meo;
Quoque modo possit fulmen, monstrate, piari.
Sic Numa. Sic quatiens cornua Faunus ait:
Magna petis, nec quæ monitu tibi discere nostro
Fas sit. Habent fines numina nostra suos.

291. *Picus Faunusque.* Old Italian deities. See Heyne Excursus, V. to Æn. vii. Mythology, p. 477.

292. *Prodere.* Many MSS. read *edere,* others *tradere.*—*Romani,* etc. Each a god of Roman ground, *i. e.* a Roman rural deity.

296. Dark shady groves were, from a very natural feeling, regarded with awe as the abode of deities. See Seneca. Epist. 41.

300. *Fonti.* To the deity or spirit of the fount.

301. *Dîs ponit.* This is the conjecture of Heinsius; the MSS. read *disponit.*

312. *Quatiens cornua.* To indicate the difficulty of the matter.

313. *Monitu.* This word is used to indicate information divinely given.

314. *Numina,* divine power.

Di sumus agrestes, et qui dominemur in altis
  Montibus. Arbitrium est in sua tela Jovi.
Hunc tu non poteris per te deducere cœlo:
  At poteris nostra forsitan usus ope.
Dixerat hæc Faunus: par est sententia Pici.
  Deme tamen nobis vincula, Picus ait.
Jupiter huc veniet summa deductus ab arce.
  Nubila promissi Styx mihi testis erit.
Emissi quid agant laqueis, quæ carmina dicant,
  Quaque trahant superis sedibus arte Jovem,
Scire nefas homini. Nobis concessa canentur,
  Quæque pio dici vatis ab ore licet.
Eliciunt cœlo te, Jupiter; unde minores
  Nunc quoque te celebrant, Eliciumque vocant.
Constat Aventinæ tremuisse cacumina silvæ,
  Terraque subsedit pondere pressa Jovis.
Corda micant regis, totoque e pectore sanguis
  Fugit, et hirsutæ diriguere comæ.
Ut rediit animus, Da certa piamina, dixit,
  Fulminis, altorum rexque paterque deûm,

317. *Deducere*, a magic term, the κατάγειν of the Greeks. *Lunam deducere tentas* Tibullus, Αἱ φαρμακίδες κατάγουσι τήν σελήνην. Interp. Apollonii.

321. *Sum. ded. ab arce.* The reading of the best MSS. is *Valida perductus ab arce:* some of the best have *val. veniet ded. ab arce* or *arte;* some *nostra perd. ab arte.*

322. *Nubila*, etc. He mixes, according to custom, the Greek and Italian mythologies: the oath, by Styx, was peculiar to the former. See Hom. Od. v. 185.—*Nubila*, as the Styx, was supposed to exhale a dense vapour.

323. *Carmina*, magic verses.

325. *Scire nefas homini.* Is not for man to know. *Quid crastina volveret ætas Scire nefas homini.* Stat. Theb. III. 562. See Hor. Car. I. 11. 1.

327---330. Some modern writers suppose that the ancient Etruscans possessed the art of conducting the lightning which Franklin discovered, or, according to them, re-discovered, and that it is exhibited in this poetic narrative. Their conjecture is, they think, confirmed by the fate of Tullus Hostilius, which they attribute to his ignorance of the proper mode of conducting the electric fluid.---*Minores*, posterity.

Si tua contigimus manibus donaria puris,
Hoc quoque, quod petitur, si pia lingua rogat.
Annuit oranti: sed verum ambage remota
Abdidit, et dubio terruit ore virum.
Cæde *caput*, dixit. Cui rex, Parebimus, inquit:
Cædenda est hortis eruta *cepa* meis.
Addidit hic, *Hominis*. *Summos*, ait ille, *capillos*.
Postulat hic *animam*. Cui Numa, *Piscis*, ait.
Risit, et, His, inquit, facito mea tela procures,
O vir colloquio non abigende deûm!
Sed tibi, protulerit quum totum crastinus orbem
Cynthius, imperii pignora certa dabo.
Dixit, et ingenti tonitru super æthera motum
Fertur, adorantem destituitque Numam.
Ille redit lætus, memoratque Quiritibus acta.
Tarda venit dictis difficilisque fides.
At certe credemur, ait, si verba sequatur
Exitus. En, audi crastina, quisquis ades.
Protulerit terris quum totum Cynthius orbem,
Jupiter imperii pignora certa dabit.
Discedunt dubii, promissaque tarda videntur,
Dependetque fides a veniente die.
Mollis erat tellus rorataque mane pruina;
Ante sui populus limina regis adest.

337. *Ambage remota.* As this seems not by any means to accord with what follows, Gierig renders *ambage* circumlocution, as opposed to the brevity with which the god speaks. One MS. reads *remissa.* The dialogue of Jupiter and Numa will be easily understood.

342. *Piscis.* According to Plutarch, the *mæna.* See above, II. 578, *note.*

346. *Pignora certa,* the *ancile.* Celestial gifts of this kind, on which the safety of the state were supposed to depend, were common in antiquity.

347. *Æthera motum.* *Vidisti motu sonitus procurrere cælo.* Propert, II. 16.

352. *Crastina,* scil. *crastinas res,* what will happen to-morrow.

357. Virg. Ec. viii. 14.---*Rorataque.* Many MSS. read *rorata.*

Prodit et in solio medius consedit acerno.
  Innumeri circa stantque silentque viri.
Ortus erat summo tantummodo margine Phœbus:
  Sollicitæ mentes speque metuque pavent.
Constitit, atque caput niveo velatus amictu
  Jam bene dîs notas sustulit ille manus.
Atque ita, Tempus adest promissi muneris, inquit,
  Pollicitam dictis, Jupiter, adde fidem.
Dum loquitur, totum jam sol evolverat orbem,
  Et gravis ætherio venit ab axe fragor.
Ter tonuit sine nube deus, tria fulgura misit.
  Credite dicenti; mira, sed acta, loquor.
A media cœlum regione dehiscere cœpit:
  Submisere oculos cum duce turba suo.
Ecce levi scutum versatum leniter aura
  Decidit. A populo clamor ad astra venit.
Tollit humo munus cæsa prius ille juvenca,
  Quæ dederat nulli colla premenda jugo;
Idque *ancile* vocat, quod ab omni parte recisum est,

359. *Acerno.* Five MSS. read *eburno*, but see Met. iv. 486. Virg. Æn. viii. 178.

363. It was the custom of the Romans to cover their heads when praying, or performing any other religious rite, lest any thing of ill omen should present itself to their view. See Virg. Æn. iii. 405.

367. *Evolverat.* This is the reading of five of the best MSS. two read *emerserat*, which Heinsius, Burmann and Gierig have received, and which I should prefer. See v. 517. Most read *emoverat;* one *commoverat,* another *ostenderat.*

369. *Sine nube.* It was therefore supernatural. Compare Hor. Car. I. 34. 6. Virg. Æn. vii. 141.

371. Two of the best MSS. read, *A media subito cœlum discedere visum est,* which Heinsius prefers. Virgil (Æn. ix. 20,) has *medium video discedere cœlum,* and if this last be, as I am inclined to think it is, the true reading, it is not unlikely that Ovid imitated this line of the Æneis: if it is not, the line is the work of some grammarian, and formed from the Virgilian verse.

372. *Submisere.* One MS. has *surrexere manus,* which Burmann prefers. For this sense of *sub,* see Virg. Ec. vi. 38. x. 74, *submittere cornua.* Petron. 126, 18, 3. *Submissas tendunt alta ad Capitolia dextras.* Silius, xii. 640.

377. *Ancile.* *Ancile vocatum quia ex utroque latere erat recisum, ut summum infimumque latus*

Quaque notes oculis angulus omnis abest.
Tum, memor imperii sortem consistere in illo,
Consilium multæ calliditatis init.
Plura jubet fieri simili cælata figura,
Error ut ante oculos insidiantes eat.
Mamurius, morum fabræne exactior artis,
Difficile est ulli dicere, clausit opus.
Cui Numa munificus, Facti pete præmia, dixit:
Si mea nota fides, irrita nulla petes.
Jam dederat Saliis—a saltu nomina ducunt—
Armaque, et ad certos verba canenda modos.
Tum sic Mamurius, Merces mihi gloria detur,
Nominaque extremo carmine nostra sonent.
Inde sacerdotes operi promissa vetusto
Præmia persolvunt, Mamuriumque vocant.
Nubere si qua voles, quamvis properabitis ambo,
Differ: habent parvæ commoda magna moræ.
Arma movent pugnam, pugna est aliena maritis.
Condita quum fuerint, aptius omen erit.

pateret, Festus. *Ancilia dicta ab ancisu, quod ea arma, ab utraque parte, ut peltæ Thracum, incisa. Ancisia Saturnio in carmine.* Varro, L. L. iv. Ovid evidently follows the same etymology. According to Juba, whom Plutarch copies, it is derived from ἀγκύλον, curved, and should be spelt *ancyle*. It is, however, certainly an old Latin word, and is by all Latin writers properly spelt with an *i*. It is well known that *y* is no Latin letter, yet we constantly meet *Sylla* for *Sulla*. From Plutarch's description of the *ancile*, we may collect that it was of an oval form.

381. *Cælata*, i. e. *sculpta*, or simply, made.

383. His morals were as perfect as his skill.

384. *Clausit opus*, simply, completed the work.---*Ulli*, some MSS. read *illi*; one *illud*, which Heinsius and Gierig have adopted.

387. The Salii, clad in brazen armour, and striking the *ancilia* with their daggers as they sang the old verses ascribed to Numa, went through the city dancing to the sound of pipes.

393. It was not considered lucky to marry on the Kalends of March, as the ancilia were carried on that day. This day was also considered inauspicious for commencing a journey. Suet. Otho. 8. Livy, xxxvii. 33.

396. *Condita*, laid up in the temple.

His etiam conjux apicati cincta Dialis
Lucibus impexas debet habere comas.

Tertia nox emersa suos ubi moverit ignes,
Conditus e geminis Piscibus alter erit.
Nam duo sunt: Austris hic est, Aquilonibus ille
Proximus; a vento nomen uterque tenet.

Quum croceis rorare genis Tithonia conjux
Cœperit, et quintæ tempora lucis aget;
Sive est Arctophylax, sive est piger ille Bootes,
Mergetur, visus effugietque tuos.
At non effugiet Vindemitor. Hoc quoque causam
Unde trahat sidus, parva docere mora est.
Ampelon intonsum Satyris Nymphaque creatum
Fertur in Ismariis Bacchus amasse jugis.
Tradidit huic vitem pendentem ex frondibus ulmi,

397, 398. The Flamen Dialis wore a peculiar kind of white hat, called *apex*, without which he never went out; his wife wore a flame-coloured robe, named *venenatum*, and a peculiar kind of band about her head, called *rica*. (See Gellius, N. A. x. 15,) hence the poet says, *cincta*. *Cincta Flaminica veste velata* Festus. Some MSS. have *sancta;* others *capitis distincta*, one *apicatis cura*. It was enjoined by law on the Flaminia, not to cut her nails, comb her hair, etc. on certain days.

399—402. One of the Fishes set acronychally on the 3d March, the V. Non.

403. *Rorare genis*. Five MSS. read *rutilare*; two *comis*.

405. The poet commits an error here. Arctophylax *rises* acronychally, instead of setting on the 5th March.

407. *Vindemitor*, προτρυγητὴρ, a star in the right shoulder of the Virgin, which now rises acronychally.

409. The story of Ampelos is told differently by Nonnus, in his Dionysiacs. See Mythology, p. 174.---*Intonsum*, denotes youth and beauty; it is therefore an epithet of Apollo, ακερσεκόμης.---*Satyris*, to denote the lewdness of the Nymph, says Burmann. It may, however, mean merely one of the Satyrs. Some MSS. read *Satyro*.

411, 412. These two lines were suspected by Heinsius. They are certainly very indifferent, but without them the narrative seems imperfect. Ovid would hardly have omitted an allusion to the name of Ampelos.

Quæ nunc de pueri nomine nomen habet.
Dum legit in ramo pictas temerarius uvas,
Decidit: amissum Liber in astra vehit.

Sextus ubi Oceano clivosum scandit Olympum
Phœbus, et alatis æthera carpit equis;
Quisquis ades, canæque colis penetralia Vestæ,
Cratera Iliacis turaque pone focis.
Cæsaris innumeris, quem maluit ille mereri,
Accessit titulis Pontificalis honos.
Ignibus æternis æterni numina præsunt
Cæsaris. Imperii pignora juncta vides.
De veteris Troiæ dignissima præda favilla,
Qua gravis Æneas tutus ab hoste fuit;
Ortus ab Ænea tangit cognata sacerdos
Numina; cognatum, Vesta, tuere caput.
Quos sancta fovet ille manu, bene vivitis ignes.
Vivite inexstincti, flammaque, duxque! precor.

414. *Vehit.* This is the reading of five of the best MSS. all the rest have *tulit.*

415---428. On the 6th of the month, Prid. Non. A. U. C. 741. Augustus was made Pontifex Maximus. The P. M. presided over the Vestals.

417. *Quisquis ades* etc. The Vestals, as it would appear, who alone could enter the temple.---*Canæ.* This is the reading of two of the best MSS.; the rest have *castæ*, one *gratæ.* See Virg. Æn. ix. 259.

422. *Vides.* All the older MSS. have *videt* or *vident*; one *Vesta videt.---Pignora juncta*, the pledges of empire, in the temple of Vesta, were the Eternal Fire, and the Palladium (Livy, v. 52, xxvi. 27,) to these now was joined.---Augustus. The force of flattery could no farther go.

423. This is the reading of three of the best MSS. and adopted by Heinsius, and the succeeding editors: the other MSS. have *Di v. T. d. p. ferenti.---Dignissima præda*, Vesta.

424. *Gravis*, i. e. *gravatus*, laden. See Virg. Æn. II. 296. Three MSS. read *pius.*

425. The Julian house into which Augustus had been adopted, derived their lineage from Æneas. I do not, however, see the relationship to Vesta, unless it be through Kronus, (Saturn) who was her father, and whose granddaughter, Venus, was the mother of Æneas.

Una nota est Martis Nonis, sacrata quod illis
  Templa putant lucos Vejovis ante duos.
Romulus ut saxo lucum circumdedit alto,
  Quilibet huc, inquit, confuge, tutus eris.
O quam de tenui Romanus origine crevit!
  Turba vetus quam non invidiosa fuit!
Ne tamen ignaro novitas tibi nominis obstet,
  Disce, quis iste deus, curve vocetur ita.
Jupiter est juvenis: juveniles adspice vultus.
  Adspice deinde manum, fulmina nulla tenet.
Fulmina post ausos cœlum affectare Gigantas
  Sumpta Jovi: primo tempore inermis erat.
Ignibus Ossa novis, et Pelion altior Ossa
  Arsit, et in solida fixus Olympus humo.
Stat quoque capra simul: Nymphæ pavisse feruntur
  Cretides: infanti lac dedit Jovi.
Nunc vocor ad nomen. *Vegrandia* farra colonæ,

428. *Dux*, Augustus. This was probably written before the poet left Rome, and he did not alter it.

429—448. An account of Vejovis, whose temple was dedicated by Romulus, on the Nones of March.

429. The reading of the older MSS. was *Una nota est Marti: Nonis sacra.*—*Una nota*, the Nones of March were distinguished by one mark in the Fasti, one event had taken place on them.

430. The space between the Arx and the Capitol, in which the Asylum and the temple of Vejovis were, was called *Inter duos lucos.* Livy, I. 8, *τὸ μεθόριον δυοῖν δρυμῶν.* Dionysius, II. 15.

435. He now enquires into the origin of the name of this god.

437. The statue of Vejovis represented a youthful figure, without any thunderbolts, in his hand. He may, therefore, be Young Jupiter.

443. There was the figure of a she-goat standing beside it; a farther proof, as Jupiter was suckled by the goat, Amalthea.

445. The country-people, called ill-grown corn *vegrandia*, (*Vegrandes et imbecillæ. oves.* Varro, R. R. II.) and *vescus* with them, was equivalent to *parvus.* From all this he infers, that Vejovis is Little Jupiter. This is not convincing. See Mythology, p. 468, where it is shewn that Vejovis was probably a god of the underworld.—*Colonæ.* Many of the best MSS. read *colono.* Eleven

Quæ male creveruut, *vescaque* parva vocant.
Vis ea si verbi est, cur non ego *Vejovis* ædem,
Ædem non magni suspicer esse Jovis?
Jamque, ubi cæruleum variabunt sidera cœlum,
Suspice; Gorgonei colla videbis equi.
Creditur hic cæsæ gravida cervice Medusæ
Sanguine respersis prosiluisse jubis.
Huic supra nubes et subter sidera lapso
Cœlum pro terra, pro pede penna fuit.
Jamque indignanti nova frena receperat ore,
Quum levis Aonias ungula fodit aquas.
Nunc fruitur cœlo, quod pennis ante petebat,
Et nitidus stellis quinque decemque micat.

Protinus adspicies venienti nocte Coronam
Gnosida. Theseo crimine facta dea est.

have *colone* (colonæ); one *colonæ*, which Heinsius adopted. Gierig follows the MSS. which read *coloni*, and he is, perhaps, right in so doing.

449, 450. The heliac rising of Pegasus on the Nones. For Pegasus, see Hesiod. Th. 280, *et seq.* and 325. Met. iv. 784, v. 256. Mythology, pp. 223, 364.—*Variabunt.* Eight MSS. read *vallabunt*, which Heinsius adopted.

451. *Gravida cervice* is rather a curious mode of expression. Medusa was pregnant by Neptune, and when Perseus cut off her head, Pegasus sprang forth (*prosiluit*, ἐξέθορε Hes) with the blood: hence the poet says, *gravida crevice.* He was named Pegasus, as being born at the *springs* (πηγάς) of Ocean.

455. See the story of Bellerophon.

456. The Horse-fount (Ἱπποκρήνη Hippocrene) in Aonia (Bœotia), said to have been produced by a stroke of the hoof of Pegasus.—*Fodit.* Nine of the best MSS. read *fudit.* Rutilius (Itin. I. 264,) says, *Musarum ut latices ungula fodit equi.* Avienus (in Arat. Phæn. Equo.) *cornuque excita repente Lympha Camenalem fudit procul Hippocrenen.* I think *fudit* the more poetic term.

458. The astronomers of the present day reckon eighty-nine stars in Pegasus.

459—516. The Crown of Ariadne rises acronychally on the 8th March, the VIII. Id. For the story of Theseus and Ariadne, see Met. viii. 175—182. Ars Amandi, I. 531—564, Her. x. Hor. Car. II. 19. Catul. lxiv. 52, *et seq.* Mythology, pp. 411, 412.

460. *Gnosida* Gnosian, as Mi-

Jam bene perjuro mutarat conjuge Bacchum,
Quæ dedit ingrato fila legenda viro.
Sorte tori gaudens, Quid flebam rustica? dixit,
Utiliter nobis perfidus ille fuit.
Interea Liber depexus crinibus Indos
Vincit, et Eoo dives ab orbe redit.
Inter captivas facie præstante puellas
Grata nimis Baccho filia regis erat.
Flebat amans conjux, spatiataque litore curvo
Edidit incultis talia verba comis:
En iterum similes, fluctus, audite querelas!
En iterum lacrimas accipe, arena, meas!
Dicebam, memini, perjure et perfide Theseu!
Ille abiit: eadem crimina Bacchus habet.
Nunc quoque, nulla viro, clamabo, femina credat.
Nomine mutato causa relata mea est.
O utinam mea sors, qua primum cœperat, isset!
Jamque ego præsenti tempore nulla forem!
Quid me desertis perituram, Liber, arenis
Servabas? potui dedoluisse semel.
Bacche levis, leviorque tuis, quæ tempora cingunt,
Frondibus, in lacrimas cognite Bacche meas,
Ausus es ante oculos adducta pellice nostros
Tam bene compositum sollicitare torum.

nos, the father of Ariadne, reigned at Gnosus, in Crete.—*Facta dea*, Ariadne, not her crown.

461. "Solent poëtæ verbo *mutare* Accusat rei acceptæ et Ablat. relictæ addere." Gierig. Thus Horace, *Velox amœnum sæpe Lucretilem mutat Lycæo.*—*Faunus.*

465. *Depexus crinibus*, his hair neatly and carefully combed out. See VI. 229. Bacchus, whom the Greeks named εὐκόμης (εὔκομος, is a general epithet of the goddesses) was like Apollo, distinguished for the beauty of his hair. See Met. III. 421 and 555, iv. 13. The common reading was, what appears the most obvious, *depexis*. Some of the best MSS. read *depexos*, agreeing with *Indos*.

466. Some of the best MSS. read *venit*. For the Indian expedition of Bacchus, see Mythology, P. I. chap. xiv.

476. My case is told or repeated.

480. *Dedoluisse*, have ended my grief; have died.

Heu! ubi pacta fides? ubi, quæ jurare solebas?
  Me miseram! quoties hæc ego verba loquor!
Thesea culpabas, fallacemque ipse vocabas:
  Judicio peccas turpius ipse tuo.
Ne sciat hoc quisquam, tacitisque doloribus urar!
  Ne toties falli digna fuisse puter!
Præcipue cupiam celari Thesea, ne te
  Consortem culpæ gaudeat esse suæ.
At, puto, præposita est fuscæ mihi candida pellex.
  Eveniat nostris hostibus ille color!
Quid tamen hoc refert? vitio tibi gratior ipso est.
  Quid facis? amplexus inquinat illa tuos.
Bacche, fidem præsta, nec præfer amoribus ullam
  Conjugis assuetæ semper amare virum.
Ceperunt matrem formosi cornua tauri;
  Me tua: me laudant, ille pudendus amor.
Ne noceat quod amo! neque enim tibi, Bacche, nocebat,
  Quod flammas nobis fassus es ipse tuas;
Nec, quod nos uris, mirum facis; ortus in igne
  Diceris, et patria raptus ab igne manu.
Illa ego sum, cui tu solitus promittere cœlum.
  Hei mihi, pro cœlo qualia dona fero!
Dixerat: audibat jamdudum verba querentis
  Liber, ut a tergo forte secutus erat.
Occupat amplexu, lacrimasque per oscula siccat:
  Et, Pariter cœli summa petamus, ait.

493. *At puto*, etc. Ironically.

495. See Hor. Sat. I. 3, 38.

499. *Matrem* Pasiphaë. The story is well known.

500. Bacchus was represented horned, in consequence of the identification of him with the Phrygian Sabazius. Mythology, p. 168. Hence he was called *βούκερως*, *ταυρόκερως*.—*Me tua*, etc. The best and most numerous MSS. read *Me juvat et ιædit:* one, *me viat et lædit;* another *me tua me lædit* or *laudat:* three of the best have the reading of the text, the rest *me tua sed lædit.* Heinsius gives from conjecture, *me tua. At hic laudi est,* which Gierig has received.

503. A play on words as usual.

Tu mihi juncta toro mihi juncta vocabula sumes;
Jam tibi mutatæ Libera nomen erit;
Sintque tuæ tecum faciam monumenta coronæ,
Vulcanus Véneri quam dedit, illa tibi.
Dicta facit, gemmasque novem transformat in ignes.
Aurea per stellas nunc micat illa novem.

Sex ubi sustulerit, totidem demerserit orbes,
Purpureum rapido qui vehit axe diem;
Altera gramineo spectabis *Equiria* campo,
Quem Tiberis curvis in latus urget aquis.
Qui tamen ejectâ si forte tenebitur unda,
Cœlius accipiat pulverulentus equos.

Idibus est Annæ festum geniale Perennæ,
Haud procul a ripis, advena Tibri, tuis.

512. *Libera.* The Italian religion, as I have observed after Niebuhr, (Mythology, p. 455,) delighted in representing the deities presiding over any object in pairs of males and females. Hence, with Liber, the god of wine, was joined a goddess Libera, and when the Greek and Italian religions came to be mingled, she was identified with Proserpine. Ovid alone makes her the same with Ariadne. I forgot to notice this under the head Liber Pater (Mythology, p. 469). I should be inclined to derive Liber from *libo*, λείβω, instead of *libero.*

514. *Vulcanus Veneri.* One MS. reads *Neptunus Thetidi.* I suppose Homer was running in the head of whoever he was that made this improvement.—*Tibi.* One MS. reads *mihi*, which Burmann has received.

517—522. On the 14th or Prid. Id. was another Equiria.—*Demerserit.* Several of the good MSS. read *quum deseret* or *deserit;* others *quot demserit;* some *quum demserit;* three of the best *dimiserit;* others *demiserit;* one *totidemque remiserit;* another of the best *dimerserit*, whence Heinsius formed the present reading.

518. *Purpureum*, bright, see II. 74. Virg. Æn. vi. 641, *purpureum lumen*, scil. Solis.

522. If the Tiber, as was so frequently the case, had overflowed the Campus Martius, the races were run on the Campus Martialis on the Cœlian hill.

523—696. On the Ides was the festival of Anna Perenna.—*Geniale*, i. e. *quo genio indulgetur.* See v. 58.

524. Between the Milvian bridge and the point of confluence with the Anien.

Plebs venit, ac virides passim disjecta per herbas
Potat, et accumbit cum pare quisque sua.
Sub Jove pars durat: pauci tentoria ponunt:
Sunt, quibus e ramis frondea facta casa est:
Pars ibi pro rigidis calamos statuere columnis,
Desuper extentas imposuere togas.
Sole tamen vinoque calent, annosque precantur,
Quot sumant cyathos, ad numerumque bibunt.
Invenies illic, qui Nestoris ebibat annos:
Quæ sit per calices facta Sibylla suos.
Illic et cantant, quiquid didicere theatris,
Et jactant faciles ad sua verba manus:
Et ducunt posito duras cratere choreas,
Cultaque diffusis saltat amica comis.
Quum redeunt, titubant, et sunt spectacula vulgo,
Et fortunatos obvia turba vocat.
Occurri nuper. Visa est mihi digna relatu
Pompa: senem potum pota trahebat anus.
Quæ tamen hæc Dea sit,—quoniam rumoribus errat—
Fabula proposito nulla tacenda meo.
Arserat Æneæ Dido miserabilis igne:
Arserat exstructis in sua fata rogis:
Compositusque cinis, tumulique in marmore carmen

527. *Sub Jove.* See II. 299.

529. *Ibi.* Several MSS. read *sibi.*

532. *Ad numerum.* They reckon the cups.

536. Suit the action to the word by making gesticulations.

537. *Posito,* scil. in honour of the goddess.—*Duras,* aukward, inelegant.

541, 542. Heinsius and Burmann think with a great deal of probability, that a good many verses are lost after this distich. Burmann supposes that the monks who copied the MSS. left them out, on account of their indelicacy.

543. He now commences his enquiry into the character and history of *Anna.*—*Errat,* is uncertain. Six MSS. read *errant.*

544. *Fabula nulla,* no legend or tradition.

545. For the whole story of Dido and Æneas, see the Æneis I. and IV.—*Arserat,* the usual play on words.

Hoc breve, quod moriens ipsa reliquit, erat :
Præbuit Æneas et causam mortis et ensem :
Ipsa sua Dido concidit usa manu.
Protinus invadunt Numidæ sine vindice regnum,
Et potitur capta Maurus Iarba domo ;
Seque memor spretum, Thalamis tamen, inquit, Elissæ
En ego, quem toties reppulit illa, fruor !
Diffugiunt Tyrii, quo quemque agit error, ut olim
Amisso dubiæ rege vagantur apes.
Tertia nudandas acceperat area messes,
Inque cavos ierant tertia musta lacus ;
Pellitur Anna domo, lacrimansque sororia linquit
Mœnia : germanæ justa dat ante suæ.
Mixta bibunt molles lacrimis unguenta favillæ,
Vertice libatas accipiuntque comas ;
Terque, Vale, dixit : cineres ter ad ora relatos
Pressit, et est illis visa subesse soror.
Nacta ratem comitemque fugæ pede labitur æquo,
Mœnia respiciens, dulce sororis opus.
Fertilis est Melite sterili vicina Cosyræ
Insula, quam Libyci verberat unda freti.
Hanc petit hospitio regis confisa vetusto ;
Hospes opum dives rex ibi Battus erat.

551—554. See Æn. iv. 36, and 198, *et seq.*

556. See Virg. G. iv. 213.

557, 558. Counting the years poetically by the harvests and vintages.

561. *Favillæ,* cineres. Hor. Car. II. 6, 22. They used to pour wine and precious oils on the ashes of the dead.

562. *Vertice libatas,* cut from the head, and laid as an offering on the tomb. *Placemus umbras? Capitis exuvias cape, Laceræque frontis accipe abcissam comam.* Seneca Hyppol. 1181.

565. *Comitem* is the reading of six of the best MSS. all the rest have *comites.*—*Pede æquo,* the *pedes* are the ropes called braces, by which the yards are moved. This shews that the vessel ran before the wind, *vento secundo.*

567. *Melite.* Malta; *Cosyra,* Gozzo.

570. *Battus.* Silius Italicus (viii. 51,) says of Battus, *Cyrenem molli tum forté fovebat Imperio,* and he

Qui postquam didicit casus utriusque sororis,
  Hæc, inquit, tellus quantulacumque tua est.
Et tamen hospitii servasset ad ultima munus,
  Sed timuit magnas Pygmalionis opes.
Signa recensuerat bis sol sua: tertius ibat
  Annus, et exsulibus terra petenda nova est.
Frater adest belloque petit, rex arma perosus,
  Nos sumus imbelles, tu fuge sospes, ait.
Jussa fugit, ventoque ratem committit et undis.
  Asperior quovis æquore frater erat.
Est prope piscosos lapidosi Crathidis amnes
  Parvus ager: Cameren incola turba vocat.
Illuc cursus erat; nec longius abfuit inde,
  Quam quantum novies mittere funda potest.
Vela cadunt primo, et dubia librantur ab aura.
  Findite remigio, navita dixit, aquas.
Dumque parant torto subducere carbasa lino,
  Percutitur rapido puppis adunca Noto,
Inque patens æquor, frustra pugnante magistro,
  Fertur, et ex oculis visa refugit humus.
Assiliunt fluctus, imoque a gurgite pontus
  Vertitur, et canas alveus haurit aquas.
Vincitur ars vento, nec jam moderator habenis
  Utitur, at votis is quoque poscit opem.
Jactatur tumidas exsul Phœnissa per undas,
  Humidaque opposita lumina veste tegit.
Tum primum Dido felix est dicta sorori,
  Et quæcumque aliquam corpore pressit humum.

brings Anna thither. Battus was the founder of the Grecian colony at Cyrene.

581. *Crathidis.* The Crathis was a river in Magna Græcia, near Thurii.

582. *Parvus.* Two MSS. read *Purus,* which Heinsius and Gierig prefer. There are abundant instances of the use of *purus* in the sense of free from trees.

587. *Subducere,* to draw up, to furl.

594. *Is.* Two MSS. read *hic.*

Figitur ad Laurens ingenti flamine litus
Puppis, et expositis omnibus hausta perit.
Jam pius Æneas regno nataque Latini
Auctus erat, populos miscueratque duos.
Litore dotali solo comitatus Achate
Secretum nudo dum pede carpit iter,
Adspicit errantem, nec credere sustinet Annam
Esse. Quid in Latios illa veniret agros?
Dum secum Æneas, *Anna est!* exclamat Achates.
Ad nomen vultus sustulit illa suos.
Quo fugiat? quid agat? quos terræ quærat hiatus?
Ante oculos miseræ fata sororis erant.
Sensit et alloquitur trepidam Cythereïus heros:
Flet tamen admonitu mortis, Elissa, tuæ.
Anna, per hanc juro, quam quondam audire solebas
Tellurem fato prosperiore dari;
Perque deos comites, hac nuper sede locatos,
Sæpe meas illos increpuisse moras.
Nec timui de morte tamen: metus abfuit iste.
Hei mihi! credibili fortior illa fuit.
Ne refer. Adspexi non illo pectore digna
Vulnera, Tartareas ausus adire domos.
At tu, seu ratio te nostris appulit oris,
Sive deus, regni commoda carpe mei.
Multa tibi memores, nil non debemus Elissæ.

602. *Populos duos.* The Trojans and Aborigines, under the common name of Latins. See Livy, I. 2.

613. Italy.

615. *Deos comites,* the Penates which he had brought with him from Troy, Æn. I. 6, xii. 192.—*Increpuisse,* "signis quibusdam datis," Gierig. Virgil does not mention this. Ovid was, perhaps, thinking of the message brought from Jupiter by Mercury, etc.

617. *Morte* scil. *Didonis.*

618. *Credibile,* than what I believed, or could have believed.

619. *Ne refer,* tell not the tale.

621, 622. *Ratio,* your own choice.—*Deus,* fortune. See Hor. Sat. I. 1, 2.

623. *Memores,* scil. *sumus debere.*

Nomine grata tuo, grata sororis, eris.
Talia dicenti—neque enim spes altera restat—
Credidit, errores exposuitque suos.
Utque domum intravit Tyrios induta paratus,
Incipit Æneas:—cetera turba silet—
Hanc tibi cur tradam, pia causa, Lavinia conjux,
Est mihi: consumpsi naufragus hujus opes.
Orta Tyro regnum Libyca possedit in ora:
Quam precor ut caræ more sororis ames.
Omnia promittit, falsumque Lavinia vulnus
Mente premit tacita, dissimulatque fremens;
Donaque quum videat præter sua lumina ferri
Multa palam, mitti clam quoque multa putat.
Non tamen exactum, quid agat. Furialiter odit,
Et parat insidias, et cupit ulta mori.
Nox erat: ante torum visa est adstare sororis
Squalenti Dido sanguinolenta coma,
Et, Fuge, ne dubita, mæstum fuge, dicere, tectum,
Sub verbum querulas impulit aura fores.
Exsilit, et velox humili super arva fenestra
Se jacit;—audacem fecerat ipse timor—
Quaque metu rapitur tunica velata recincta,
Currit, ut auditis territa dama lupis.
Corniger hanc cupidis rapuisse Numicius undis
Creditur, et stagnis occuluisse suis.
Sidonis interea magno clamore per agros

627. *Paratus,* dress. Met vi. 451.

633. *Falsum vulnus,* causeless wound of jealousy. Virg. Æn. I. 36, iv. 67 and 332. Two MSS. read *tacitum.*

635. *Præter sua lumina,* before her eyes. Seven MSS. *limina.* Heinsius puts a colon after *ferri,* and a comma after *mitti.*

637. *Exactum.* She has not yet determined.

642. *Sub verbum* as she spoke.

647. *Corniger,* a usual epithet of rivers, (Virg. G. IV. 371. Æn. viii. 77.) on account of their roaring or their windings. The Numicius was between Larentum and Lavinium.

Quæritur. Apparent signa notæque pedum.
Ventum erat ad ripas: inerant vestigia ripis.
Sustinuit tacitas conscius amnis aquas.
Ipsa loqui visa est, *Placidi sum Nympha Numici:*
Amne perenne latens Anna Perenna vocor.
Protinus erratis læti vescuntur in agris,
Et celebrant largo seque diemque mero.
Sunt, quibus hæc Luna est, quia mensibus impleat annum:
Pars Themin, Inachiam pars putat esse bovem.
Invenies, qui te Nymphen Atlantida dicant,
Teque Jovi primos, Anna, dedisse cibos.
Hæc quoque, quam referam, nostras pervenit ad aures
Fama, nec a vera dissidet illa fide.
Plebs vetus, et nullis etiam tunc tuta Tribunis,
Fugit, et in sacri vertice montis abit.
Jam quoque, quem secum tulerant, defecerat illos
Victus et humanis usibus apta Ceres.
Orta suburbanis quædam fuit Anna Bovillis

654. "Si Nympha antea *Anna* dicta, non opus erat ab *amne* nomen suum deducere," Gierig. The fact is, the poet here confounds two etymons, an old one from *amne perenne*, and a later one from Anna the sister of Dido. Was Anna mentioned in the poem of Nævius? or did Virgil first give it vogue? It is a Semitic name, and occurs in Scripture.

657. A second opinion, Anna is the Moon.

658. A third, she is Themis; a fourth Io or Isis.

659, 660. A fifth, made her a daughter of Atlas, and one of the Nymphs who reared Jupiter. These however are said to have been the two daughters of Melissa, or simply the nymph Amalthea. There is however another tradition which commits the rearing of the infant deity to the Hyades, who were the daughters of Atlas.

661. A sixth theory, derived Anna from *anus*, and devised the following legend, which the poet thinks not unlike the truth.

663. The famous secession of the Plebs. A. U. C. 260, to the hill beyond the Anien, three miles from Rome, afterwards named from this circumstance the Mons Sacer.

667. Bovillæ or Bovilla was a Latin town not far from Rome, on the Appian Way.—*Suburbanis* does not mean close to the city, for Horace (Ep. I. 7, 77.) calls his Sabine country-seat *suburbana rura.*

Pauper, sed multæ sedulitatis, anus.
Illa levi mitra canos redimita capillos
Fingebat tremula rustica liba manu.
Atque ita per populum fumantia mane solebat
Dividere. Hæc populo copia grata fuit.
Pace domi facta signum posuere Perennæ,
Quod sibi defectis illa tulisset opem.
Nunc mihi, cur cantent, superest, obscena puellæ,
Dicere: nam coëunt certaque probra canunt.
Nuper erat dea facta; venit Gradivus ad Annam,
Et cum seducta talia verba facit:
Mense meo coleris: junxi mea tempora tecum:
Pendet ab officio spes mihi magna tuo.
Armifer armiferæ correptus amore Minervæ
Uror, et hoc longo tempore vulnus alo.
Effice, dî studio similes coëamus in unum.
Conveniunt partes hæ tibi, comis anus.

673. Can any thing be more silly than this account of the origin of an ancient Italian deity? I have elsewhere (Mythology p. 479) observed, what little taste and elegance of imagination, and I may add sense, the Romans displayed in the origins which they invented for their gods. The real etymon of Anna Perenna is, I think, *annus*, as the poet himself would appear to have seen: see vv. 145, 146. Perhaps, according to the principle noticed above on v. 512, she was a female corresponding to a god Annus. It is curious to observe the resemblance which has been traced out between her and the Indian Anna Purna in the Asiatic Researches.

675. He now undertakes to explain by a legend, why at the festival of Anna Perenna indecorous verses were sung by young women. The mystics would here, of course, talk to us of the symbolic wisdom of ancient priests and sages, but the more probable reason is to be found in the rude simplicity of an agricultural race, like the ancient Latins, and other peoples of Italy, which also gave origin to the Fescennine verses. On occasions like this, however, one should always bear in mind these words of Johnson, "The original of ancient customs is commonly unknown; for the practice often continues after the cause has ceased; and concerning superstitious ceremonies it is vain to conjecture; for what reason did not dictate, reason cannot explain." Rasselas, Chap. 48.

Dixerat: illa deum promisso ludit inani,
Et stultam dubia spem trahit usque mora.
Sæpius instanti, Mandata peregimus, inquit:
Evicta est precibus: vix dedit illa manus.
Gaudet amans thalamosque parat. Deducitur illuc
Anna tegens vultus, ut nova nupta, suos.
Oscula sumpturus subito Mars adspicit Annam;
Nunc pudor elusum, nunc subit ira, deum.
Ridet amatorem caræ nova diva Minervæ;
Nec res hac Veneri gratior ulla fuit.
Inde joci veteres obscenaque dicta canuntur,
Et juvat hanc magno verba dedisse deo.
Præteriturus eram gladios in principe fixos,
Quum sic a castis Vesta locuta focis:
Ne dubita meminisse: meus fuit ille sacerdos.
Sacrilegæ telis me petiere manus.
Ipsa virum rapui, simulacraque nuda reliqui;
Quæ cecidit ferro, Cæsaris umbra fuit.
Ille quidem cœlo positus Jovis atria vidit,
Et tenet in magno templa dicata foro.
At quicumque nefas ausi, prohibente deorum
Numine, polluerant Pontificale caput,
Morte jacent merita. Testes estote Philippi,
Et quorum sparsis ossibus albet humus.

696. *Verba dedisse*, to have deceived.

697. Julius Cæsar was slain on the Ides of March, A. U. C. 709. The senate directed, that in future this day should be called *Parricidium*, and that no senate should ever sit on it. Suet. Cæs. 88.

698. *Locuta*, scil. to the poet.

699. *Sacerdos*, as being Pontifex Maximus. 'Αλλ' οὗτος ὁ πατήρ, οὗτος ὁ ἀρχιερεύς, ὁ ἄσυλος, ὁ ἥρως, ὁ θεός, τέθνηκεν, are the words of Antonius over him in Dion. Cass. xliv. 49.

703. *Vidit.* Two MSS. read *servat.* Compare Virg. Ec. v. 56.

704. A temple was raised to Cæsar. A. U. C. 712. three years after his death.

707. It was observed by the historians that all the murderers of Cæsar perished within three years after him.

Hoc opus, hæc pietas, hæc prima elementa fuerunt
  Cæsaris, ulcisci justa per arma patrem.

Postera quum teneras Aurora refecerit herbas,
  Scorpios a prima parte videndus erit.

Tertia post Idus lux est celeberrima Baccho.
  Bacche, fave vati, dum tua festa cano.
Nec referam Semelen; ad quam nisi fulmina secum
  Jupiter afferret, parvus inermis erat:
Nec, puer ut posses maturo tempore nasci,
  Expletum patrio corpore matris onus.
Sithonas et Scythicos longum est narrare triumphos,
  Et domitas gentes, turifer Inde, tuas.
Tu quoque Thebanæ mala præda tacebere matris,
  Inque tuum furiis acte, Lycurge, genu.
Ecce libet subitos pisces Tyrrhenaque monstra
  Dicere; sed non est carminis hujus opus.
Carminis hujus opus, causas expromere, quare
  Vilis anus populos ad sua liba vocet.
Ante tuos ortus aræ sine honore fuerunt,

710. *Cæsaris.* Augustus.

711, 712. On the XVII. Kal. April is the cosmic rising of the middle of the Scorpion.

713—790. On the following day were the Liberalia, which the poet now sings.

716. *Parvus inermis erat,* scil. Jupiter. Most MSS. read *eras,* applying it to Bacchus. Gierig is not satisfied with either reading, and he thinks the passage corrupt.

718. *Expletum* completed, brought to maturity.—*Onus,* most MSS. *opus.*

719. The expedition of Bacchus.

721. Pentheus. See Met. iii. 511. *et seq.*

722, Met. iv. 22.

723. Met. iii. 597, *et seq.*

726. *Vilis anus,* a mean, or common old woman. Seven MSS. three of which are of the best, read *Vitisator,* but the correctness of the present text is proved by the following passage of Varro L. L. V. *Liberalia dicta, quod per totum oppidum eo die sedent sacerdotes Liberi, hedera coronatæ anus, cum libis et foculo pro emptore sacrificantes.*

Liber, et in gelidis herba reperta focis.
Te memorant, Gange totoque Oriente subacto,
Primitias magno seposuisse Jovi.
Cinnama tu primus captivaque tura dedisti,
Deque triumphato viscera tosta bove.
Nomine ab auctoris ducunt Libamina nomen,
Libaque, quod sacris pars datur inde focis.
Liba deo fiunt, succis quia dulcibus ille
Gaudet, et a Baccho mella reperta ferunt.
Ibat arenoso Satyris comitatus ab Hebro :
—Non habet ingratos fabula nostra jocos—
Jamque erat ad Rhodopen Pangæaque florida ventum :
Æriferæ comitum concrepuere manus.
Ecce novæ coëunt volucres tinnitibus actæ,
Quaque movent sonitus æra sequuntur apes.
Colligit errantes, et in arbore claudit inani
Liber : et inventi præmia mellis habet.
Ut Satyri levisque senex tetigere saporem,
Quærebant flavos per nemus omne favos,
Audit in exesa stridorem examinis ulmo,
Adspicit et ceras dissimulatque senex ;
Utque piger pandi tergo residebat aselli,
Applicat hunc ulmo corticibusque cavis.
Constitit ipse super ramoso stipite nixus,
Atque avide trunco condita mella petit.

728. *Gelidis focis*, cold altars, as no fire was kindled on them.

730. *Seposuisse.* The greater number of MSS. have *supposuisse.*

733. "Mira etymologia!" Gierig. See above v. 512. The *libum* was a kind of cake, πλακοῦς ἐκ γάλακτος, ἰτρίων τε καὶ μέλιτος, ὅν Ρωμαῖοι λίβον καλοῦσι. Athenæus III. p. 125.

739. *Florida.* Most MSS. read *flumina* : the present, which is far preferable, is that of three of the best and four other MSS.

741—744. Compare Virgil G. IV. 64, *et seq.* The practice is too well known among ourselves to require any elucidation.

743. *Levis senex*, Silenus, who was bald. Most MSS. read *lenis.*

748. *Dissimulat*, conceals his discovery.

Millia crabronum coëunt, et vertice nudo
 Spicula defigunt, oraque summa notant.
Ille cadit præceps, et calce feritur aselli,
 Inclamatque suos, auxiliumque rogat.
Concurrunt Satyri, turgentiaque ora parentis
 Rident. Percusso claudicat ille genu.
Ridet et ipse deus, limumque inducere monstrat.
 Hic paret monitis et linit ora luto.
Melle pater fruitur, liboque infusa calenti
 Jure repertori candida mella damus.
Femina cur præstet, non est rationis opertæ.
 Femineos thyrso concitat ille choros.
Cur anus hoc faciat, quæris. Vinosior ætas
 Hæc est, et gravidæ munera vitis amans.
Cur hedera cincta est; Hedera est gratissima Baccho.
 Hoc quoque cur ita sit, dicere nulla mora est.
Nysiades Nymphæ, puerum quærente noverca,
 Hanc frondem cunis opposuere novis.
Restat, ut inveniam, quare toga libera detur
 Lucifero pueris, candide Bacche, tuo;
Sive, quod ipse puer semper juvenisque videris,
 Et media est ætas inter utrumque tibi:
Seu, quia tu pater es, patres sua pignora natos

753. It was therefore a hornet's nest he had got.

763. See v. 726.—*Præstet*, "exhibeat prætereuntibus." Gierig.

769. *Nysiades.* There was a Nysa in Bœotia, in Thrace, in India, in Arabia. It was probably the Bœotian that the poet meant. See Met. III. 313.—*Noverca*, Juno.

771. On the Liberalia, the youths who had attained the age of sixteen laid aside the *prætexta*, which they had hitherto worn and assumed, the *toga virilis*, *pura*, *recta*, or *libera*, as it was variously, called. The poet gives four reasons for its being done on the Liberalia.

773. First reason, Bacchus, like Apollo, was ever young. See Met. iv. 17.

775. Second reason, because he was a father, (*Liber Pater.*) The Romans however called all their gods *patres*. ex. gr. Jupiter, (Jovis pater Ζεὺς πατήρ), Dis-

Commendant curæ numinibusque tuis;
Sive, quod es Liber, vestis quoque libera per te
Sumitur, et vitæ liberioris iter;
An quia, quum prisci colerent studiosius agros,
Et patrio faceret rure senator opus,
Et caperet fasces a curvo consul aratro,
Nec crimen duras esset habere manus,
Rusticus ad ludos populus veniebat in urbem:
Sed dîs, non studiis ille dabatur honos.
Luce sua ludos uvæ commentor habebat:
Quos cum tædifera nunc habet ipse dea.
Ergo, ut tironem celebrare frequentia posset,
Visa dies dandæ non aliena togæ.
Mite, Pater, caput huc placataque cornua vertas,
Et des ingenio vela secunda meo!
Itur ad Argeos—qui sint, sua pagina dicet—

piter, Mars-piter, Janus pater, Pater Neptunus, Pater Silvanus. (Hor. Epod. ii. 21.) etc.

777. Third reason, and perhaps the true one, because his name Liber coincided with the adjective *liber*.

779. Fourth reason, because as the people used to come from the country into Rome on the Liberalia to see the plays, it was deemed a good opportunity for giving a youth the *toga virilis*, when all his friends and relations were present.

781. Alluding to L. Quinctius Cincinnatus, *ille dictator ab aratro*. Flor. I. 11.

782. Alluding, perhaps, to the story of Scipio, who, on shaking the hand of a country voter, as he canvassed him, said, *Prythee, friend, dost walk on thy hands?* and thereby lost his election. I, however, rather think that the poet had only in view the effeminacy of his own days.

784. *Studiis*, scil. *musices et poeseos*, taste.

786. *Tædifera dea*, Ceres.

787. *Tironem*. The youth who took the manly gown was named a *tiro*, and the day, *dies tirocinii*. He was accompanied from the Capitol to the Forum, and thence home by a great number of his relatives, friends and clients.—*Celeb. freq. Frequentia me usque ad Capitolium celebravit.* Cic. Att. vi. 1.

791, 792. See V. 621, Livy, I. 22. *Reliqua urbis loca olim discreta, ut Argeorum sacraria in septem et viginti partes urbis sunt disposita. Argeos dictos putant a principibus, qui cum Hercule Argivo venerunt Romam et in Saturnia subsederunt.* Varro, L. L. iv. J. B. Fontejus (*De Prisca Cæsiorum Gente*, L. I. c. 7,) sup-

Hac, si commemini, præteritaque die.
Stella Lycaoniam vergit proclinis ad Arcton
Miluus. Hæc illa nocte videnda venit.
Quid dederit volucri, si vis cognoscere, cœlum:
Saturnus regnis ab Jove pulsus erat.
Concitat iratus validos Titanas in arma,
Quæque fuit fatis debita, poscit opem.
Matre satus Terra, monstrum mirabile, taurus
Parte sui serpens posteriore fuit.
Hunc triplici muro lucis incluserat atris
Parcarum monitu Styx violenta trium.
Viscera qui tauri flammis adolenda dedisset,
Sors erat, æternos vincere posse deos.
Immolat hunc Briareus facta ex adamante securi:
Et jam jam flammis exta daturus erat.
Jupiter alitibus rapere imperat. Attulit illi
Miluus, et meritis venit in astra suis.

Una dies media est, et fiunt sacra Minervæ,

poses that the Argei were the reputed burial-places of some of these noble Argives.—*Sua Pagina*, its own part of the Fasti. He means, perhaps, V. 621, *et seq.*

793, 794. On the same day (XVI. Kal. April,) the Kite rises acronychally.—*Proclinis* is the reading of two of the best MSS.; five of the best read *proclivis*, some have *declivis*; the greater number *declinis*.—*Miluus*, a trissyllable (like *Iason*, *Iulus*, *Iambus*, *silua*, *Suevos*, etc.) is the reading of the best MSS.: the rest have *Milvius*. The constellation of the Kite, Krebs says, is not mentioned by any Greek writer on astronomy, before the time of Ovid. It is quite uncertain where he got the following legend.

798. That is to slay the monster about to be described.

801. Compare Virg. Æn. vi. 549.

803, 804. This reminds one strongly of the sacrifice of the horse of Hindoo Mythology. See Southey's Curse of Kehama, viii.

805. Briareus. See Hom. Il. I. 402. According to Homer and Hesiod, Briareus was one of the Hundred-handed, and the ally of Jupiter. Ovid appears to make him a Titan.—*Adamante.* The *adamas* of the poets is iron, or rather steel. *Adamas lapis durissimus, qui nec ferro cedere dicitur.* Pliny, H. N. xxvii. 4.

809—850. On the XIV. Kal.

Nomina quæ a junctis quinque diebus habent.
Sanguine prima vacat, nec fas concurrene ferro.
Causa, quod est illa nata Minerva die.
Altera tresque super strata celebrantur arena.
Ensibus exsertis bellica læta dea est.
Pallada nunc pueri teneræque ornate puellæ.
Qui bene placarit Pallada, doctus erit.
Pallade placata, lanam mollite, puellæ:
Discite jam plenas exonerare colos.
Illa etiam stantes radio percurrere telas
Erudit, et rarum pectine denset opus.
Hanc cole, qui maculas læsis de vestibus aufers:
Hanc cole velleribus quisquis ahena paras.

April, began the festival of Minerva, named the Quinquatrus, Quinquatres, or Quinquatria.

810. *Nomina quæ.* Several MSS. have *numinaque adjunctis.* *Quinquatrus : hic dies unus a nominis errore observatur, proinde ut sint quinque dies, dictus ab Tusculanis ; post diem sextum Idus similiter vocatus Sexatrus, et post diem septimum Septimatrus ; sic hic, quod erat post diem quintum Idus, Quinquatrus,* Varro, L. L. V. Festus gives the same derivation. It is in favour of Ovid that the festival lasted exactly five days, but this may have been the effect, and not the cause of the name.

811. The gladiatorial combats with which the festival of Minerva, as the goddess of war, were celebrated, did not begin till the second day. As the Minerva of the Romans was certainly no war-goddess, till she was identified with the Pallas Athena of Greece, I am inclined to think that the origin of this mode of worshiping her will be found in the account given by Herodotus, (iv. 180, 189) of the worship of the Lybian goddess, whom hc makes to be the prototype of Pallas Athena. To shew how modes of worship were transferred ; the Athenians had, in the time of the empire, combats of gladiators in a theatre on their Acropolis, in honour of their patron-goddess. See Philostratus' Life of Apollonius, L. iv. c. 7. For Pallas Athena and Minerva, see Mythology, pp. 119 and 462.

812. *Illa nata die.* " Illa die *nata Minerva,* quatenus ei templum in Aventino dedicatum, quod notat Verrius. Etiam Calend. Vindob. *N. Minervæ.*" Gierig.

815. See Juvenal. Sat. x. 118. —*Ornate,* scil. with garlands.

816. *Doctus,* skilful.

817, 818. Spinning.

819, 820. Weaving.---*Stantes telas,* the *stamina* or warp.

821---826. The fuller, the dyer, the shoemaker and the carpenter. For Tychius, see Hom. Il. vii. 221, for Epeus. Id. Od. viii. 492, Virg. Æn. II. 264.

Nec quisquam invita faciet bene vincula plantæ
  Pallade, sit Tychio doctior ille licet;
Et licet antiquo manibus collatus Epeo
  Sit prior, irata Pallade mancus erit.
Vos quoque, Phœbea morbos qui pellitis arte,
  Munera de vestris pauca referte deæ.
Nec vos, turba fere censu fraudata, magistri
  Spernite; discipulos attrahet illa novos.
Quique moves cælum, tabulamque coloribus uris,
  Quique facis docta mollia saxa manu.
Mille dea est operum: certe dea carminis illa est.
  Si mereor, studiis adsit amica meis.
Cœlius ex alto qua mons descendit in æquum,
  Hic ubi non plana est, sed prope plana via est:
Parva licet videas Captæ delubra Minervæ,
  Quæ dea natali cœpit habere suo.
Nominis in dubio causa est. *Capitale* vocamus
  Ingenium sollers: ingeniosa dea est.
An, quia de capitis fertur sine matre paterni

827, 828. The Physicians. There is an inscription in Gruter *Minervæ Medicæ*. The reader needs not to be reminded of the medical character of Phœbus Apollo.

829. This is a sadly perplexing line. Seven MSS. read *censu fraudante;* others *sensu fraudante;* four *sensus fraudata;* one of the best *censu fraudata;* two of the best *sensu fraudare;* one of the best *turba feræ sensus fraudare;* two *verba feri;* three *deam, censu fraudata,* which Burmann and Gierig have adopted. The present reading is the common one, with a slight change of *feri*, which gives no good sense, to *fere*. Matthiæ conjectured, and gave the same reading. I think the poet meant the bad payment and bad treatment which the school-masters so frequently met with at Rome.

831, 832. The sculptors, painters and statuaries.---*Tabulam,* etc. The Encaustæ, as they were called, who burned-in wax, spread over the place to be painted.—*Mollia,* smooth or soft, as it were, to the eye.

835. There was a small temple of Minerva Capta on the rise of the Cœlian hill, of which name the poet now tries, but in vain, to discover the origin.---*Captæ.* Six MSS. *capitæ*; others *castæ.* This shews the negligence and temerity of the transcribers.

838. See on v. 812.

Vertice cum clypeo prosiluisse suo?
An, quia perdomitis ad nos captiva Faliscis
Venit? et hoc ipsum littera prisca docet.
An, quod habet legem, capitis quæ pendere pœnas
Ex illo jubeat furta reperta loco?
A quacumque trahis ratione vocabula, Pallas,
Pro ducibus nostris ægida semper habe.
Summa dies e quinque tubas lustrare canoras
Admonet, et forti sacrificare deæ.
Nunc potes ad solem sublato dicere vultu:
Hic here Phrixeæ vellera pressit ovis.
Seminibus tostis sceleratæ fraude novercæ
Sustulerat nullas, ut solet, herba comas.
Mittitur ad tripodas, certa qui sorte reportet,
Quam sterili terræ Delphicus edat opem.
Hic quoque corruptus cum semine nuntiat Helles
Et juvenis Phrixi funera sorte peti.
Usque recusantem cives, et tempus, et Ino

843. It was the custom when a town was taken, to bring its gods to the abode of the conquerors.---Falerii was captured by Camillus, A. U. C. 361. See Livy, v. 24.

844. *Littera prisca*, the old name of the goddess, or the old books, the Annals.

845, 846. This passage is difficult. For *ex illo* most MSS. have *exilio;* many for *reperta*, read *recepta*. It is the *fures*, and not the *furta*, which should be punished. *Capitalis lucus, ubi si quid violatum est, capite violatoris*, (two MSS. *vigilatoris*) *expiatur*. Festus.

849, 850. On the last day of the Quinquatrus, the X. Kal. Apr. was the *Tubilustrum*. According to Varro and Festus, the trumpets were purified in the Atrium Sutorium. On the X. Kal. Jun. there was a Tubilustrum to Vulcan. For *deæ* in this place, three of the best MSS. read *deo*, which Heinsius adopts, and understands it of Mars. Gesenius also prefers this reading. In Verrius, we find *Feriæ Martis*, and Laur. Lydus (de Mensibus, p. 85,) says, τῇ πρὸ δέκα καλανδῶν Ἀπριλλίων καθαρμὸς σάλπιγγος καὶ κίνησις τῶν ὅπλων, καὶ τιμαὶ Ἄρεως καὶ Νερίνης, ἣν ἠξίουν εἶναι τὴν Ἀθηνᾶν· νερίνη γάρ (ἐν τῇ Σαβίνων γλώσσῃ) ἡ ἀνδρία ἐστί. This Nerine-Minerva was probably the *fortis dea*.

851---876. The sun enters the Ram, and the poet takes the occasion of telling the story of Phrixus and Helle. See Mythology, p.

Compulerant regem jussa nefanda pati;
Et soror, et Phrixus velati tempora vittis
Stant simul ante aras junctaque fata gemunt.
Adspicit hos, ut forte pependerat æthere mater,
Et ferit attonita pectora nuda manu:
Inque draconigenam nimbis comitantibus urbem
Desilit, et natos eripit inde suos;
Utque fugam capiant, aries nitidissimus auro
Traditur. Ille vehit per freta longa duos.
Dicitur infirma cornu tenuisse sinistra
Femina, quum de se nomina fecit aquæ.
Pæne simul periit, dum vult succurrere lapsæ,
Frater, et extentas porrigit usque manus.
Flebat, ut amissa gemini consorte pericli,
Cacruleo junctam nescius esse deo.
Litoribus tactis aries fit sidus: at hujus
Pervenit in Colchas aurea lana domos.

Tres ubi Luciferos veniens præmiserit Eos,
Tempora nocturnis æqua diurna feres.

Inde quater pastor saturos ubi clauserit hœdos,
Canuerint herbæ rore recente quater;
Janus adorandus, cumque hoc Concordia mitis,
Et Romana Salus, araque Pacis erit.

296.---*Nunc*, on the last day of the Quinquatrus, as it was the day after the XI. Kal. Apr. which last was that of the entrance of the sun into the Ram. See the Kalendarium.

863. *Pependerat* .Their mother was Nephele, cloud. See also v. 805.

865. Thebes was built by the Sparti (*Sown*) who sprang from the serpent's teeth.

870. The Hellespont, Helle's-sea.

874. *Cæruleo deo*. Neptune.

877. The vernal equinox on the VII. Kal. Apr.—*Eos*, Aurora.

879. Four days after the VII. Kal. Apr. was a festival of Janus, Concord, Health and Peace. Augustus raised statues to these three last-named deities.

Luna regit menses. Hujus quoque tempora mensis
Finit Aventino Luna colenda jugo.

883, 884. Servius Tullius built a temple to Diana on the Aventine, Livy, I. 45. Tac. An. xv. 41. Ovid, like the other poets, makes Diana and Luna, as they really were, identical. See Mythology, p. 463,

P. OVIDII NASONIS

FASTORUM

LIBER IV.

ALMA, fave, dixi, geminorum mater Amorum.
Ad vatem vultus rettulit illa suos.
Quid tibi, ait, mecum? certa majora canebas.
Num vetus in molli pectore vulnus habes?
Scis dea, respondi, de vulnere.—Risit, et æther
Protinus ex illa parte serenus erat.—
Saucius, an sanus, numquid tua signa reliqui?
Tu mihi propositum, tu mihi semper opus.
Quæ decuit, primis sine crimine lusimus annis:
Nunc teritur nostris area major equis.

1. The poet, when about to commence the month of April, invokes Venus, to whom that month was sacred.—*Dixi.* Four MSS. followed by Heinsius and Gierig, read *vati,* which is, I think, more Ovidian.—*Gem. Amor.* It is doubtful who these two Loves were, whether the Ἔρως and Ἵμερος of Hesiod (Th. 201.) *i. e.* the *Cupido* and *Jocus* of Horace, (Car. I. 2. 33.) or the celestial and terrestrial Loves of Plato, or the Eros and Anteros of Cicero, (N. D. iii. 23.) See Mythology, p. 112.

4. Alluding to his Amores, etc. See II. 5.

5. *Risit,* etc. Compare Virg. Æn. I. 225.

7. The poets of the Augustan age were fond of comparing love to military service, and employed the terms of Roman discipline when speaking of it.

9. Love was suitable and becoming to youth. Compare Hor. Ep. I. 14, 36.

10. See II. 360. *Pulsanda est magnis area major equis.* Amor. III. 15, 18, alluding to the races in the Circus.

Tempora cum causis annalibus eruta priscis,
Lapsaque sub terras ortaque signa cano.
Venimus ad quartum, quo tu celeberrima, mensem;
Et vatem, et mensem scis, Venus esse tuos.
Mota Cytheriaca leviter mea tempora myrto
Contigit, et, Cœptum perfice, dixit, opus.
Sensimus, et subito causæ patuere dierum.
Dum licet, et spirant flamina, navis eat.
Si qua tamen pars te de fastis tangere debet,
Cæsar, in Aprili, quo tenearis, habes.
Hic ad te magna descendit imagine mensis,
Et fit adoptiva nobilitate tuus.
Hoc pater Iliades, quum longum scriberet annum,
Vidit, et auctores rettulit ipse suos.
Utque fero Marti primam dedit ordine sortem,
Quod sibi nascenti proxima causa fuit;
Sic Venerem gradibus multis in gente repertam
Alterius voluit mensis habere locum;
Principiumque sui generis revolutaque quærens
Sæcula, cognatos venit ad usque deos.

11, 12. Repeated from I. 1, 2, 7.

15. The myrtle was the favourite plant of Venus. *Dixit* (Venus) *et a myrto* (*myrto nam cincta capillos Constiterat*) *folium granaque pauca dedit. Sensimus acceptis numen quoque, purior æther Fulsit, et a toto pectore cessit onus.* A. A. III. 53. Compare Burns' Vision, last stanza.

18. While I have the inspiration of Venus.

20. *Cæsar*, Germanicus.—*Tenearis.* You (*i e.* your attention) may be detained. See Trist. iv. 10, 49. Hor. Ep. I. 1, 81.

21, 22. The waxen figures (*imagines*) of all their ancestors, stood in the halls of the noble Romans, and they had all a *stemma*, or genealogy of their family, which *descended* from the first author of it. Venus, as mother of Æneas, was at the head of the *stemma* of the Julii, into which family Germanicus was entered by adoption, I. 3, 10, *notes.*

23. *Pat. Il.* Romulus, the son of Ilia.—*Scriberet*, i. e. *describeret* in menses.

24. *Auct. suos.* Mars and Venus.

27. There were all the Alban kings between Æneas and Romulus.

29, 30. He traced his lineage up to the gods.

Dardanon Electra nesciret Atlantide cretum?
  Scilicet Electran concubuisse Jovi?
Hujus Erichthonius: Tros est generatus ab illo:
  Assaracon creat hic, Assaracusque Capyn.
Proximus Anchisen, cum quo commune parentis
  Non dedignata est nomen habere Venus,
Hinc satus Æneas, pietas spectata per ignes,
  Sacra, patremque humeris altera sacra, tulit.
Venimus ad felix aliquando nomen Iuli,
  Unde domus Teucros Julia tangit avos.
Postumus huic, qui, quod silvis fuit ortus in altis,
  Silvius in Latia gente vocatus erat;
Isque, Latine, tibi pater est: subit Alba Latinum:
  Proximus est titulis Epytos, Alba, tuis,
Ille dedit Capyi recidiva vocabula Troiæ,
  Et tuus est idem, Calpete, factus avus.
Quumque patris regnum post hunc Tiberinus haberet,

31. *Nesciret*, i. e. *Quis nesciret?*

32. *Scilicet* is usually joined with the preceding line, and a semicolon placed after it; but see I. 29, II. 241, IV. 627. For this genealogy, see Hom. Il. xx. 215, *et seq.* Virg. G. III. 35. Mythology, p. 435.

37, 38. See I. 527. Virg. Æn. III. 148.

39. *Aliquando*, at length.

40. See Livy, I. 3. Virg. Æn. I. 268.—*Teucros.* This name of the Trojans does not occur in Homer and the older Greek poets, and but rarely in the later. Like Græcus, Graius, it is constantly employed by the Latin poets.

41—56. Ovid has also given the series of Alban kings, in Met. xiv. 609, *et seq.* but somewhat differently. This list differs from that in Livy only by omitting Æneas, after Silvius, and by giving Epytos for Atis, and Calpetus for Capetus. The list in Dionysius differs but little. This writer adds Silvius to the names of all, after the grandson of Æneas. For these Alban kings, whose names are, beyond doubt, a fiction of later times, to fill up the space which the chronology of the Greeks gave between the fall of Troy and the building of Rome, see Livy, I. 3. Niebuhr, Rom. Hist. I. 202. Compare the equally veracious poetic genealogy of the British kings in Spenser's Faerie Queene, B. II. c. x.

46. *Calpete.* The reading of several MSS. is *Capete*, but the metre requires Calpete, which Neapolis gave from Dionysius and Eusebius.

Dicitur in Tuscæ gurgite mersus aquæ.
Jam tamen Agrippam genitum, Remulumque nepotem
Viderat; in Remulum fulmina missa ferunt.
Venit Aventinus post hos, locus unde vocatus,
Mons quoque. Post illum tradita Procæ.
Quem sequitur diri Numitor germanus Amuli.
Ilia cum Lauso de Numitore sati.
Ense cadit patrui Lausus: placet Ilia Marti;
Teque parit, gemino juncte Quirine Remo.
Ille suos semper Venerem Martemque parentes
Dixit, et emeruit vocis habere fidem.
Neve secuturi possent nescire nepotes,
Tempora dîs generis continuata dedit.
Sed Veneris mensem Graio sermone notatum
Auguror: a spumis est dea dicta maris.
Nec tibi sit mirum Graio rem nomine dici:
Itala nam tellus Græcia major erat.
Venerat Evander plena cum classe suorum:
Venerat Alcides, Graius uterque genus.
Hospes Aventinis armentum pavit in herbis
Claviger, et tanto est Albula pota deo.
Dux quoque Neritius. Testes Læstrygones exstant:

48. *Tuscæ aquæ*, of the Albula, II. 389.

61. The ancients gave two etymons of the name April, one Greek, *quasi Aphrilis*, from, Ἀφροδίτη, the name of Venus, and its supposed root, ἀφρός: the other Latin, from *aperio*. Ovid, to gratify the Julian family, adopts and defends the former, which is by far the less probable. *Secundus mensis, ut Fulvius Flaccus scribit et Junius Gracchus, a Venere, quod ea sit* Ἀφροδίτη. Varro, L. L. V.

63. He tries to obviate the objection, that an ancient Roman name could not have been derived from the Greek.

64. The south of Italy, as being filled with Grecian colonies, and larger than Greece Proper, was named Magna Græcia.

65—68. See I. 471, 543, V. 643.

69. *Dux Neritius.* Ulysses, from the hill Neritus, in Ithaca, Hom. Od. ix. 21.—*Læstrygones.* Od. x. 120. This tribe of cannibals was placed by some of the localisers of the Homeric fables at Formiæ, in Campania.

Et quod adhuc Circes nomina litus habet.
Et jam Telegoni, jam mœnia Tiburis udi
Stabant, Argolicæ quod posuere manus.
Venerat Atridæ fatis agitatus Halesus,
A quo se dictam terra Falisca putat.
Adjice Trojanæ suasorem Antenora pacis,
Et generum Œniden, Appule Daune, tuum.
Serus ab Iliacis, et post Antenora, flammis
Attulit Æneas in loca nostra deos.
Hujus erat Solymus Phrygia comes unus ab Ida:
A quo Sulmonis mœnia nomen habent,

70—72. Ææa, the isle of Circe, was supposed to be the promontary, Circeii.—*Circeii, insula quondam immense mari circumdata, at nunc planitio*, Pliny, H. N. iii. 5, 9. Tusculum was said to have been founded by Telegonus, her son by Ulysses. For the Læstrygones and Circe, see Mythology, pp. 241, 242. Tibur was said to owe its origin to Tiburnus, Catillus and Coras, three brothers, who led thither a colony from Argos. Hor. Car. II. 6, 5. Virg. Æn. vii. 670.—*Udi*, on account of the Anien, and the rivulets and springs about it. See Hor. Car. III. 29, 6; also I. 7, 13.

73. *Halesus*. See Amor. III. 13, 31. Virg. Æn. vii. 723. Halesus was said to have been a son or grandson of Atreus, who, on the murder of Agamemnon, fled to Italy, where he founded Falerii, and introduced the worship of Juno. The worship of Juno, both in Argos and Falerii, probably gave occasion to the legend, and the name Halesus was formed from Falisci. F. and H. are commutable. See on v. 630.

75. See Hom. Il. vii. 348, *et seq.* Hor. Ep. I. 2, 9. The tradition was that, being allowed to depart from Troy by the Greeks, he came into Italy at the head of a colony of Paphlagonian Heneti, and founded Patavium, now *Padua*. See Livy, I. 1. Virg. Æn. I. 242.

76. Diomedes, grandson of Œneus, king of Ætolia, came, after his return from Troy, to Apulia, where Daunus, the king of the country, gave him his daughter in marriage, and a share of his dominions. Met. xiv. Virg. Æn. xi. 246. There were in Apulia the *Diomedis campi*, and, on the coast, the *Diomedea insula*.

77. *Serus*. According to Virgil, the wanderings of Æneas lasted seven years.

79, 80. Why should not the *gelidus Sulmo* in the Appenines, the chief town of the Sabellian Pelignians, and the birth-place of our poet have a foreign origin, as well as Rome and Patavium? The reader needs scarcely to be told, that accidental similarities of names are the source of all these tales. The city of Tours in France, I have read, was founded by Turnus,

Sulmonis gelidi, patriæ, Germanice, nostræ.
Me miserum! Scythico quam procul illa sola est!
Ergo ego tam longe?—sed supprime, Musa, querelas;
Non tibi sunt mæsta sacra canenda lyra.
Quo non livor abit? Sunt qui tibi mensis honorem
Eripuisse velint, invideantque, Venus.
Nam, quia ver aperit tunc omnia, densaque cedit
Frigoris asperitas, fetaque terra patet;
Aprilem memorant ab aperto tempore dictum,
Quem Venus injecta vindicat alma manu.
Illa quidem totum dignissima temperat orbem:
Illa tenet nullo regna minora deo:
Juraque dat coelo, terræ, natalibus undis,
Perque suos initus continet omne genus.
Illa deos omnes—longum est narrare—creavit:
Illa satis causas arboribusque dedit:
Illa rudes animos hominum contraxit in unum,

the rival of Æneas, and his tomb was long to be seen there! See Selden's notes on Drayton's Poly-Olbion, Song I.

82. The natural regret of an exile at the recollection of his country.

85---89. A second and much more likely etymon of April. *Hujus mensis nomen ego magis puto dictum, quod ver omnia aperit.* Varro, L. L. V. Cincius also, a name of great authority, was of the same opinion, as we are informed by Macrobius, Sat. 1. 12. His reasons were: there was no festal day, and no remarkable sacrifice to Venus appointed by the ancients in this month, and the name of Venus was not mentioned with those of the other gods in the Salian hymns. Varro also says, that neither the Latin nor the Greek name of Venus was known in the time of the kings. For the difference between Aphrodite and Venus, see Mythology, pp. 105 and 464.

90. *Injecta manu. Manus injectio quotiens, nulla judicis auctoritate expectata, rem nobis debitam vindicamus.* Servius, on Æn. x. 419.

91---116. He argues, in defence of Venus, from her dignity and power. Compare Lucret. I.1, *et seq.*

93. *Natalibus*, from which she herself was born.

95. *Creavit.* All the deities worshiped in Greece, as we may see in the Theogony of Hesiod, were born like mankind, Venus excepted, and even she in Homer, has a father and a mother.

Et docuit jungi cum pare quemque sua.
Quid genus omne creat volucrum, nisi blanda voluptas?
Nec coëunt pecudes, si levis absit amor.
Cum mare trux aries cornu decertat: at idem
Frontem dilectæ lædere parcit ovis.
Deposita taurus sequitur feritate juvencam,
Quem toti saltus, quem nemus omne tremit.
Vis eadem, lato quodcumque sub æquore vivit,
Servat, et innumeris piscibus implet aquas.
Prima feros habitus homini detraxit: ab illa
Venerunt cultus mundaque cura sui.
Primus amans carmen vigilatum nocte negata
Dicitur ad clausas concinuisse fores;
Eloquiumque fuit duram exorare puellam:
Proque sua causa quisque disertus erat.
Mille per hanc artes motæ, studioque placendi,
Quæ latuere prius, multa reperta ferunt.
Hanc quisquam titulo mensis spoliare secundi
Audeat? a nobis sit procul iste furor.
Quid? quod ubique potens, templisque frequentibus aucta,
Urbe tamen nostra jus dea majus habet?
Pro Troja, Romane, tua Venus arma ferebat;
Quum gemuit teneram cuspide læsa manum,
Cœlestesque duas Trojano judice vicit;
—Ah! nolim victas hoc meminisse deas!—
Assaracique nurus dicta est, ut scilicet olim
Magnus Iuleos Cæsar haberet avos.
Nec Veneri tempus, quam ver, erat aptius ullum.

103. Compare Virg. G. III. 209, *et seq.* Æn. xii. 715.

117—124. He now argues from the claims which Venus had on the gratitude of the Romans.

120. See Hom. Il. v. 335 *et seq.*

121. See Hom. Il. xxiv. 27, *et seq.* Virg. Æn. I. 27. Mythology, p. 76.

125—132. He argues from the beauty of spring, as being suited to Venus. Compare III. 235. Virg. Ec. III. 55. G. II. 334, *et seq.*

Vere nitent terræ: vere remissus ager.
Nunc herbæ rupta tellure cacumina tollunt;
Nunc tumido gemmas cortice palmes agit.
Et formosa Venus formoso tempore digna est,
Utque solet, Marti continuata suo.
Vere monet curvas materna per æquora puppes
Ire, nec hibernas jam timuisse minas.
Rite deam Latiæ colitis matresque nurusque;
Et vos, quîs vittæ longaque vestis abest.
Aurea marmoreo redimicula solvite collo:
Demite divitias: tota lavanda dea est.
Aurea siccato redimicula reddite collo:
Nunc alii flores, nunc nova danda rosa est.
Vos quoque sub viridi myrto jubet illa lavari;
Causaque, cur jubeat,—discite—certa subest.
Litore siccabat rorantes nuda capillos:
Viderunt Satyri, turba proterva, deam.
Sensit, et opposita texit sua corpora myrto.

126. *Nitent.* Some MSS. read *virent.*

131. From the III. Id. Nov. to the VI. Id. Mart. the sea was said to be closed, and the ships were laid up on shore. In spring they were launched anew. See Hor. Car. I. 4, 3.

134. *Et vos,* etc. A periphrasis of the *meretrices,* who wore a *toga* instead of the *stola* (*longa vestis*) worn by women of character. *Scripsimus hæc illis, quarum nec vitta pudicas Attingit crines, nec stola longa pedes.* Ep. ex. Pont. III. 3, 54.

135. These washings of the statues of the gods were common among the Greeks and Romans. There is a hymn of Callimachus on the washing of that of Pallas. See Spanheim's notes on it.—*Redimicula,* the strings or ribbons which tied on the cap or bonnet. Virg. Æn. ix. 616.

139. *Sub myrto.* That is crowned with myrtle, as is manifest from Plutarch Numa, 19, and Laur. Lydus de Mens, p. 19.

145. The temple of Fortuna Virilis or Fors Fortuna, was built by Servius Tullius outside of the city on the banks of the Tiber. Dionys. iv. 27. Varro L.L. V.

146. See v. 139.—*Calida.* This is the reading of fifteen MSS. the rest have *gelida.*

151. None of the commentators make any remark on this custom. The poet accounts for it in the usual way by a legend.

Tuta fuit facto: vosque referre jubet.
Discite nunc, quare Fortunæ tura Virili
Detis eo, calida qui locus humet aqua.
Aspicit ille locus posito velamine cunctas,
Et vitium nudi corporis omne patet.
Ut tegat hoc, celetque viros, Fortuna Virilis
Præstat, et hoc parvo ture rogata facit.
Nec pigeat niveo tritum cum lacte papaver
Sumere, et expressis mella liquata favis.
Quum primum cupido Venus est deducta marito,
Hoc bibit; ex illo tempore nupta fuit.
Supplicibus verbis illam placate: sub illa
Et forma, et mores, et bona fama manet.
Roma pudicitia proavorum tempore lapsa est:
Cumæam, veteres, consuluistis anum.
Templa jubet Veneri fieri: quibus ordine factis,
Inde Venus verso nomina corde tenet.
Semper ad Æneadas placido, pulcherrima, vultu
Respice, totque tuas, diva, tuere nurus.
Dum loquor, elatæ metuendus acumine caudæ
Scorpios in virides præcipitatur aquas.

157---160. A. U. C. 639, as a Roman knight named Elvius was returning to Apulia from the plays at Rome with his daughter Elvia, the maiden who was on horseback was struck with lightning in such a manner, that her clothes were thrown up, and her tongue forced out, the trappings of the horse were also scattered. The Vates being consulted, declared that it portended infamy to the Vestals and to the knights. Enquiry was made, and three Vestals, Æmilia, Licinia and Martia, were found to have been carrying on an illicit intercourse with some of the knights. The Sibylline books directed that two Greeks and two Gauls should be buried alive, to appease some strange gods, and a statue raised to Venus Verticordia, that she might turn the hearts of the women from iniquity. The statue was dedicated by Sulpicia, the wife of Fulvius Flaccus, as she bore the highest character for chastity and purity of manners. See Plutarch Quæst. Rom. Plin. H. N. viii. 35. Val. Max. viii. 15. Jul. Obsequens, c. 97.

163. The Scorpion set cosmically on the Kalends of April.---*Elatæ*, etc. An accurate description of the Scorpion.

Nox ubi transierit, cœlumque rubescere primo
  Cœperit, et tactæ rore querentur aves,
Semustamque facem vigilata nocte viator
  Ponet, et ad solitum rusticus ibit opus:
Pliades incipiunt humeros relevare paternos,
  Quæ septem dici, sex tamen esse solent;
Scu, quod in amplexum sex hinc venere deorum:
  Nam Steropen Marti concubuisse ferunt:
Neptuno Halcyonen, et te, formosa Celæno:
  Maian, et Electran, Taygetenque Jovi:
Septima mortali Merope tibi, Sisyphe, nupsit:
  Pœnitet, et facti sola pudore latet;
Sive, quod Electra Trojæ spectare ruinas
  Non tulit, ante oculos opposuitque manum.

Ter sine perpetuo cœlum versetur in axe;
  Ter jungat Titan, terque resolvat equos;

165. The IV. Non. the Pleiades (called by the Romans *Vergiliæ*,) set heliacally according to Neapolis, acronychally according to Taubner, who maintains that the heliac setting was not till three days afterwards. See Introd. § 1.

166. *Queruntur*. *Queror* is used of the song of birds. See Hor. Epod. 2. 20. Lucretius (iv. 588.) and Horace (Car. iii. 7. 30.) employ it to express the soft and sweet tones of the pipe.

167. See II. 500. Met. i. 493.

169 *Pliades*. It is thus spelt here and elsewhere in all the MSS. ---*Humeros*, etc. The Pleiades or seven stars in the back of the Bull, were said to be the daughters of Atlas who supported the heavens, consequently when they set, their father's shoulders were eased of a portion of their burden. When a constellation is added to heaven, the weight is encreased. Met. ix. 273.

171---179. Reasons why, though the Pleiades were seven, but six could be seen.

179---372. On the 4th of the month, Prid. Non. began the great festival of the Megalensia or Megalesia, celebrated in honor of the mother of the gods, the Phrygian Cybele, whose worship was introduced into Rome, A. U. C. 547. See Livy xxix. 14, (where it is *pridie Idus*) Lucret. ii. 598---623. Virg. Æn. iii. 104. vi. 785. x. 252. Mythology, p. 191.

180. *Titan*, the Sun, who is frequently so called by the Latin poets. See on IV. 919. Ovid also calls the Moon, Titania.

Protinus inflexo Berecyntia tibia cornu
Flabit, et Idææ festa Parentis erunt.
Ibunt semimares et inania tympana tundent,
Æraque tinnitus ære repulsa dabunt.
Ipsa sedens molli comitum cervice feretur
Urbis per medias exululata vias.
Scena sonat, ludique vocant. Spectate, Quirites!
Et fora Marte suo litigiosa vacent.
Quærere multa libet: sed me sonus æris acuti
Terret, et horrendo lotos adunca sono.
Da, dea, quas sciter, doctas, Cybeleïa, neptes.
Audit, et has curæ jussit adesse meæ.
Pandite mandati memores, Heliconis alumnæ,
Gaudeat assiduo cur dea Magna sono.
Sic ego. Sic Erato:—mensis Cythereïus illi

181. *Berecynthia*, i. e. Phrygian, from Mt. Berecynthus.

181. *Idææ*. Cybele, was so named, from Mt. Ida.

183. *Semimares*. The Galli, or priests of Cybele.—*Tympana*, tambourins.

184. *Æra*, etc. cymbals.

185. The statue of the goddess was carried through the streets by a Phrygian man and woman.

187. Stage-plays were always performed at the Megalesia, Livy, *ut supra*, and xxxvi. 36. See also the inscriptions of Terence's comedies.

188. The days of the Megalesia were Nefasti. See Introd. § 3.

190. *Lotos*. The wood of the Lybian lotos was chiefly employed for the manufacture of pipes.—Theophr. Hist. plant. iv. 3. Plin. H. N. xiii. 17, 32.

191. *Cybeleïa*. Cybelean, from Mt. Cybele.--*Neptes*, grand-daughters, the Muses. As the Greeks identified the Phrygian Mother of the Gods, with their Rhea, the spouse of Kronus, and mother of the Kronides or Olympians, Cybele, of course, became the grandmother of the Muses. The Ops of the Italians, with whom the Romans identified her, resembled Cybele much more nearly than Rhea did, who appears to have been an allegorical personnage. See Mythology, p. 50.

195. *Erato*. Our poet invokes this muse for the same reason, A. A. II. 16. Apollonius Rhodius calls on Erato, when about to relate the loves of Jason and Medea, and Virgil (Æn. vii. 37,) addresses her when he is going to tell of the war between Turnus and Æneas, for the sake of Lavinia, whom the former hero loved.

Cessit, quod teneri nomen Amoris habet.—
Reddita Saturno sors hæc erat: *Optime regum.*
A nato sceptris excutiere tuis.
Ille suam metuens, ut quæque erat edita, prolem
Devorat, immersam visceribusque tenet.
Sæpe Rhea questa est toties fecunda, nec umquam
Mater, et indoluit fertilitate sua.
Jupiter ortus erat.—Pro magno teste vetustas
Creditur; acceptam parce movere fidem.—
Veste latens saxum cœlesti gutture sedit.
Sic genitor fatis decipiendus erat.
Ardua jam dudum resonat tinnitibus Ide,
Tutus ut infanti vagiat ore puer.
Pars clypeos rudibus, galeas pars tundit inanes:
Hoc Curetes habent, hoc Corybantes opus.
Res latuit patrem: priscique imitamina facti
Æra deæ comites raucaque terga movent.
Cymbala pro galeis, pro scutis tympana pulsant:
Tibia dat Phrygios, ut dedit ante, modos.
Desierat: cœpi: Cur huic genus acre leonum

197. *Reddita,* etc. scil. by Heaven and Earth. The whole story is told by Hesiod Theog. 464, *et seq.* Mythology, p. 42.

204. *Parce,* forbear.—*Fidem,* the tradition, as the cause of belief.

205. *Gutture.* One of the best MSS. reads *viscere,* which is followed by Heinsius and Gierig. Three have *gurgite.*

208. *Ardua Ide,* would seem here to be the Phrygian Ida, but Hesiod, and the general tradition, made the Cretan Ida to be the scene of the infancy of the god. —*Jamdudum,* forthwith. Virg. Æn. II. 103.

209. *Rudibus.* Most MSS. read *manibus*; two of the best *rudibus,* four of the best *sudibus,* which is also the reading of Lactantius, in his quotation of this verse. Inst. I. 21. In the Greek narratives, the word is *ἐγχειρίδια, ζίφεα,* and *δόρατα,* with which the *rudes,* foils or blunt swords, best agree. Lobeck proposes *tudibus.*

210. The Curetes are those who, in the Cretan legend, danced their *πυῤῥίχην,* or armed dance, about the cradle of Jupiter; the Corybantes were regarded as the attendants of the Mother of the Gods. The poet here evidently alludes to the resemblance between their name and *κόρυς,* a helmet.

215---218. See her figure. Mythology, Plate ix. 1.

Præbeat insolitas ad juga curva jubas?
Desieram: cœpit: Feritas mollita per illam
Creditur. Id curru testificata suo est.
At cur turrita caput est ornata corona?
An primis turres urbibus illa dedit?
Annuit. Unde venit, dixi, sua membra secandi
Impetus? Ut tacui, Pieris orsa loqui:
Phryx puer in silvis facie spectabilis Attis
Turrigeram casto vinxit amore deam.
Hunc sibt servari voluit, sua templa tueri:
Et dixit, *Semper fac puer esse velis.*
Ille fidem jussis dedit; et, *Si mentiar,* inquit,
Ultima, qua fallam, sit Venus illa mihi.
Fallit, et in Nympha Sagaritide desinit esse,
Quod fuit. Hinc pœnas exigit ira deæ.
Naïda vulneribus succidit in arbore factis.
Illa perit. Fatum Naïdos arbor erat.
Hic furit: et credens thalami procumbere tectum,
Effugit et cursu Dindyma summa petit.
Et modo, *Tolle faces! Remove,* modo, *verbera!* clamat.

219. Compare Virg. Æn. vi. 785. Lucret. II. 607.

220. The poet and the muse are not quite right here. Cybele, as the symbol of the earth, was very naturally crowned with towers. *Quod autem turritam gestat coronam, ostendit superpositas esse terræ civitates, quas insignitas turribus constat.* Servius on Æn. III. 113. But the fact is, Ovid was entangled in the Euhemeric or anthropomorphising system, which prevailed so much in his time. See Mythology, pp. 19, 20, 442.

221. *Secandi,* scil. by the Galli.

223. For the story of Attis, as told somewhat differently by Diodorus, see Mythology, p. 192; see also Catullus, LXIII. and the notes of Doering.

225. *Tueri,* to be the *ædituus* of her temple.

226. *Puer esse,* to be a virgin, if the term may be used.

231. Ovid frequently uses Naïs as synonymous with Nympha. He is peculiarly incorrect here, for the nymph in question, as the daughter of the god of the river Sagaris, must have been a real Naïs, and yet he makes her a Hamadryad. For the Nymphs, see Mythology, p. 206.

233. *Credens,* etc. His madness thus commenced.

Sæpe Palæstinas jurat adesse deas.
Ille etiam saxo corpus laniavit acuto,
Longaque in immundo pulvere tracta coma est;
Voxque fuit, Merui: meritas do sanguine pœnas:
Ah pereant partes, quæ nocuere mihi!
Ah pereant! dicebat adhuc: onus inguinis aufert;
Nullaque sunt subito signa relicta viri.
Venit in exemplum furor hic, mollesque ministri
Cædunt jactatis vilia membra comis.
Talibus Aoniæ facunda voce Camenæ
Reddita quæsiti causa furoris erat.
Hoc quoque, dux operis, moneas, precor, unde petita
Venerit, an nostra semper in urbe fuit?
Dindymon, et Cybelen, et amœnam fontibus Iden
Semper, et Iliacas Mater amavit opes.
Quum Trojam Æneas Italos portaret in agros,
Est dea sacriferas pæne secuta rates.
Sed nondum fatis Latio sua numina posci
Senserat, assuetis substiteratque locis.
Post, ut Roma potens opibus jam sæcula quinque
Vidit, et edomito sustulit orbe caput;
Carminis Euboïci fatalia verba sacerdos
Inspicit. Inspectum tale fuisse ferunt:

236. *Palæstinas deas.* As the whips and torches are mentioned, there can be no doubt that these were the Furies, but why they were thus called, none of the commentators can say. Marsus shews, from an old MS. of Cæsar's Commentaries, that Palæstæ was a town of Epirus, in which country the Furies had a temple. This, though bad, is the only explanation we have. One MS. reads *Palestrinas*, another *Palatinas*.

247. Now comes the narrative of the introduction of the worship of the Magna Mater into Rome, A. U. C. 547. See Livy, xxix. 10, 11, 14. xxxvi. 36. Valer. Max. viii. 15, 3. Silius. Ital. xvii. init. Compare Met. xv. 622---744.

249, 250. *Dindymon*, etc. Mountains of Phrygia.---*Amœn. font.* πολυπίδαξ, Homer.—*Il. op.* Troy.

252. *Sacriferas*, as bearing the Penates and the Eternal Fire.---*Pæne secuta*, I think there is an allusion here to the legend in Virg. Æn. ix. x. 120.

257. *Carminis*, etc. The Sibylline books.

Mater abest; Matrem jubeo, Romane, requiras.
Quum veniet, casta est accipienda manu.
Obscuræ sortis Patres ambagibus errant,
Quæve parens absit, quove petenda loco.
Consulitur Pæan, *Divûm* que *arcessite Matrem,*
Inquit, *et Idæo est invenienda jugo.*
Mittuntur proceres. Phrygiæ tum sceptra tenebat
Attalus: Ausoniis rem negat ille viris.
Mira canam: longo tremuit cum murmure tellus,
Et sic est adytis diva locuta suis:
Ipsa peti volui. Ne sit mora: mitte volentem.
Dignus Roma locus, quo deus omnis eat.
Ille soni terrore pavens, Proficiscere, dixit;
Nostra eris: in Phrygios Roma refertur avos.
Protinus innumeræ cædunt pineta secures
Illa, quibus fugiens Phryx pius usus erat.
Mille manus coëunt: et picta coloribus ustis
Cœlestum Matrem concava puppis habet.
Illa sui per aquas fertur tutissima nati,
Longaque Phrixeæ stagna sororis adit,
Rhœteumque rapax, Sigeaque litora transit,
Et Tenedum, et veteres Eëtionis opes.

265. *Proceres,* scil. Valerius Lævinus, a consular; M. Cæcilius Metellus, a former prætor; Sulpicius Galba, who had been an ædile, and two who had served the office of quæstor.

266. *Negat.* This was not the case according to Livy.

272. Rome derived her origin from Phrygia.

276. From the following description of it, given by Arnobius, (Adv. Gen. vii. p. 285,) it is quite evident that this symbol of the Mother of the Gods was an aërolithe. *Ex Phrygia nihil quidem aliud scribitur missum rege ab Attalo, nisi lapis quidem non magnus, ferri manu hominis sine ulla impressione qui posset, coloris furvi atque atri, angellis prominentibus inæqualis.* A more accurate description of the external appearance of an aërolithe could not easily be given.

277. *Nati,* Neptune. Let the reader trace this voyage on the map.

280. *Vet. Eët. op.* Thebes, near Adramyttium, the residence of Eëtion, the father of Andromache. See Hom. Il. I. 366, vi. 395, xxii. 480.

Cyclades excipiunt, Lesbo post terga relicta,
Quaque Carysteis frangitur unda vadis.
Transit et Icarium, lapsas ubi perdidit alas
Icarus, et vastæ nomina fecit aquæ.
Tum læva Creten, dextra Pelopeïdas undas
Deserit, et Veneri sacra Cythera petit.
Hinc mare Trinacrium, candens ubi tingere ferrum
Brontes, et Steropes, Acmonidesque solent:
Æquoraque Afra legit, Sardoaque regna sinistris
Prospicit a remis, Ausoniamque tenet.
Ostia contigerat, qua se Tiberinus in altum
Dividit, et campo liberiore natat:
Omnis eques, mixtaque gravis cum plebe senatus
Obvius ad Tusci fluminis ora venit;
Procedunt pariter matres, natæque, nurusque.
Quæque colunt sanctos virginitate focos.
Sedula fune viri contento brachia lassant.
Vix subit adversas hospita navis aquas,
Sicca diu tellus fuerat: sitis usserat herbas:
Sedit limoso pressa carina vado.
Quisquis adest operi, plus quam pro parte laborat,
Adjuvat et fortes voce sonante manus.
Illa velut medio stabilis sedet insula ponto.
Attoniti monstro stantque paventque viri.
Claudia Quinta genus Clauso referebat ab alto:

282. The coast of Eubœa.

283, 284. See Met. viii. 195, *et seq.*---*Lapsas.* Most MSS. read *lassas.*

292. *Dividit*, spreads itself: perhaps simply divides, as the Tiber had two mouths.

294. *Obvius*, to meet it.

300. The river was shallow in consequence of the drought.

301. *Plus quam pro parte*, beyond his strength.

302. Just as sailors and others do at the present day in all countries.

305. The *Eponymus*, or reputed head of the Claudian family, was a hero named Clausus. Virg. Æn. vii. 706. Attus Clausus was the name of the Sabine chief, who, with his *gens* and their clients, came to Rome, where they were received among the Patricians, and became famous in Roman story

Nec facies impar nobilitate fuit.
Casta quidem, sed non et credita. Rumor iniquus
Læserat, et falsi criminis acta rea est.
Cultus et ornatis varie prodisse capillis
Obfuit, ad rigidos promptaque lingua senes.
Conscia mens recti famæ mendacia risit:
Sed nos in vitium credula turba sumus.
Hæc ubi castarum processit ab agmine matrum,
Et manibus puram fluminis hausit aquam,
Ter caput irrorat, ter tollit in æthera palmas;
—Quicumque adspiciunt, mente carere putant.—
Submissoque genu vultus in imagine divæ
Figit, et hos edit crine jacente sonos:
Supplicis, alma, tuæ, genitrix fecunda deorum,
Accipe sub certa conditione preces.
Casta negor. Si tu damnas, meruisse fatebor;
Morte luam pœnas judice victa dea.
Sed, si crimen abest, tu nostræ pignora vitæ
Re dabis, et castas casta sequere manus.
Dixit, et exiguo funem conamine traxit.
Mira, sed et scena testificata loquar.
Mota dea est, sequiturque ducem, laudatque sequendo.
Index lætitiæ fertur in astra sonus.
Fluminis ad flexum veniunt: Tiberina priores
Ostia dixerunt, unde sinister abit.

under the name of Claudii. Livy, II. 16. This Claudia Quinta was the grand-daughter of Appius Claudius Cæcus.

308. *Acta rea*, was charged with. A law term.

310. *Ad rigidos.* "Apud severos," Gierig. I think he is wrong, and that the meaning is, she was too free of her tongue *against* the old men, perhaps ridiculing them, and despising their admonitions.—*Senes.* Several MSS. read *sonos.*

312. As true of the present day as of the time of Ovid.

326. Was there a play acted at the Megalesia, of which this was the subject?

329, 330. This would appear to indicate the spot where the river divided. See on v. 292.

Nox aderat: querno religant a stipite funem,
  Dantque levi somno corpora functa cibo.
Lux aderat: querno solvunt a stipite funem;
  Ante tamen posito tura dedere foco:
Ante coronatam puppim sine labe juvencam
  Mactarunt operum conjugiique rudem.
Est locus, in Tiberin qua lubricus influit Almo,
  Et nomen magno perdit ab amne minor.
Illic purpurea canus cum veste sacerdos
  Almonis dominam sacraque lavit aquis.
Exululant comites, furiosaque tibia flatur,
  Et feriunt molles taurea terga manus.
Claudia præcedit, læto celeberrima vultu;
  Credita vix tandem teste pudica dea.
Ipsa sedens plaustro porta est invecta Capena:
  Sparguntur junctæ flore recente boves.
Nasica accepit. Templi non perstitit auctor;
  Augustus nunc est; ante Metellus erat.
Substitit hic Erato. Mora fit, si cetera quæram.

335. *Coronatam.* The custom of adorning the poops of vessels with garlands, must be familiar to every reader of the classics. See Virg. G. I. 304, Æn. iv. 418.

339. *Canus sacerdos,* the Archigallus, or chief priest of Cybele, as Neapolis thinks.

340. It was the custom to wash the image of the goddess and her chariot every year in the Almo. *Qui lotam parvo revocant* (renovant) *Almone Cybeben.* Lucan. I. 600.

346. *Boves.* The car of Cybele was drawn by heifers.

347. The sacred stone was committed to the care of P. Corn. Scipio Nasica, the son of Cneius, who had fallen in Spain, as being the most virtuous man in Rome. It was brought into the temple of Victory, which was on the Palatium. The temple was not finished until thirteen years after, and the stage-plays acted on that occasion were, according to Valerius Antias, the first ever performed at Rome.—*Non perstitit.* This is the reading of six of the best and of other MSS. and of the old editions; four of the best, and three others have *tunc extitit,* which is the reading adopted by Heinsius and Gierig. I think the present reading gives the more Ovidian sense, scil. the name of the author did not remain unchanged; it *was* Metellus, it *is* Augustus. See v. 351.

Dic, inquam, parva cur stipe quærat opes?
Contulit æs populus, de quo delubra Metellus
Fecit, ait; dandæ mos stipis inde manet.
Cur vicibus factis ineant convivia, quæro,
Tum magis, indictas concelebrentque dapes.
Quod bene mutarit sedem Berecyntia, dixit,
Captant mutatis sedibus omen idem.
Institeram, quare primi Megalesia ludi
Urbe forent nostra, quum dea,—sensit enim—
Illa deos, inquit, peperit. Cessere parenti,
Principiumque dati Mater honoris habet.
Cur igitur Gallos, qui se excidere, vocamus,
Quum tanto Phrygia Gallica distet humus?
Inter, ait, viridem Cybelen altasque Celænas,
Amnis it insana, nomine Gallus, aqua.

350. The Phrygian man and woman who carried the goddess about, collected small pieces of money. This, by the Greeks, was called μητραγυρτεῖν. The poet gives a cause, and a wrong one for it.

353. It was the custom for the principal persons at Rome to give *mutual* entertainments, at the time of the Megalesia. This was called *mutitare. Quam ob causam Patricii Megalensibus mutitare soliti sint, Plebs Cerealibus?* Gellius, xviii. 2.

354. *Indictas.* "Proprie de non vocatis, sed qui sponte veniunt ad epulas. Suet. Ner. 27. Vitell. 13. Male interpretes a sacerdotibus indictas capiunt." Burmann.

355. *Bene mutarit.* Having exchanged her obscure Phrygian abode for the capital of the world. This reason is too trifling to be noticed.

357. *Institeram.* "Institueram, quærere volebam," Gierig.—*Primi.* See on v. 347, or is it first in point of dignity, or first in order in the year?

359. See Virg. Æn. vi. 787.

361. *Qui se,* etc. The Galli or priests of Cybele were voluntary eunuchs.

363. *Vir. Cyb.* Cybele was a mountain of Phrygia.---*Alt. Cel.* Celænæ, a mountain and town, at one time the chief place in Phrygia; the river Mæander rose on its summit, and the Marsyas not far from it.

364. *Am. nom. Gal. Gallus in Phrygia, unde qui bibit insanit more fanatico,* Vibius Sequester de Flumin. Pliny, (H. N. xxxi. 2. 5,) following Callimachus, enumerates the Gallus among those whose waters were good for persons afflicted with the stone, and adds, *Sed ibi in potando necessarius modus, ne lymphatos agat.* As, however, no river ever had

Qui bibit inde, furit. Procul hinc discedite, quis est
Cura bonæ mentis. Qui bibit inde, furit.
Non pudet herbosum, dixi, posuisse moretum
In dominæ mensis? an sua causa subest?
Lacte mero veteres usi memorantur et herbis,
Sponte sua si quas terra ferebat, ait.
Candidus elisæ miscetur caseus herbæ,
Cognoscat priscos ut dea prisca cibos.

Postera quum cœlo motis Pallantias astris
Fulserit, et niveos Luna levarit equos;
Qui dicet, Quondam sacrata est colle Quirini
Hac Fortuna die Publica, verus erit

Tertia lux—memini—ludis erat. At mihi quidam
Spectanti senior contiguusque loco,
Hæc, ait, illa dies, Libycis qua Cæsar in oris

this quality, we may be allowed to doubt the correctness of this etymology.

367. *Herbosum moretum.* The *moretum* called by the Greeks μύττωτον or τρίμμα was a mess composed of garlic, parsley, rue, coriander, onions, cheese, oil and vinegar pounded up together. See the description of the mode of making it in the poem called Moretum, ascribed to Virgil.---*Herbosum*, an account of the parsley, etc.

371. *Elisæ*, bruised or pounded, the part. of *elido*; most MSS. read *elixæ*.

373---376. The temple of Fortuna Publica on the Quirinal hill, was dedicated on the Nones of April---*Motis* scil. *amotis.*—*Pallantias*, Aurora, as being daughter to the Titan Pallas. This genealogy, as far as my knowledge extends, is peculiar to the Latin poets. In Hesiod, Eos or Aurora is the daughter of the Titan Hyperion and niece to Pallas---*Levarit.* "Jugo solverit," Gierig.—*Niv. eq.* Such were suited to the *candida Luna.* In an epigram ascribed to Ovid, her car is drawn *niveis juvencis.* The fiction was caused by the *horned* moon. Nonnus and Claudian gives her the same.---*Fort. Pub.* This temple was vowed, A. U. C. 549, by the consul Sempronius on the eve of a battle with Hannibal. It was dedicated ten years afterwards by Q. Martius, Ralla created Decemvir for the purpose.

377. *Tertia lux*, scil. *Megalesium*, the day after the Nones.---*Ludis.* The plays were acted on this day.

Perfida magnanimi contudit arma Jubæ.
Dux mihi Cæsar erat, sub quo meruisse Tribunus
Glorior. Officio præfuit ille meo.
Hanc ego militia sedem, tu pace parasti,
Inter bis quinos usus honore Viros.
Plura locuturi subito seducimur imbre;
Pendula cœlestes Libra movebat aquas.
Ante tamen, quam summa dies spectacula sistat,
Ensifer Orion æquore mersus erit.

Proxima victricem quum Romam inspexerit Eos,
Et dederit Phœbo stella fugata locum;

380. *Perfida.* After the usual fashion of the Romans, to call rebels and traitors all who opposed them, or the victorious party among them. It was thus that Napoleon used to style the Spaniards rebels and insurgents. I need hardly observe that Juba king of Mauritania was most faithful to the cause of Pompey and the republic. He and Scipio put an end to their lives after their defeat by Cæsar, hence the poet applies to him the term *magnanimus,* which denotes courage, as the Romans greatly approved of those who escaped from disgrace and insult by voluntary death. Compare Hor. Car. I. 37. 21. The victory was gained, A. U. C. 708. See Hirtius Bell. Afric. 94. Florus iv. 2. 69.---*Contudit.* Virg. Æn. I. 264.

381. *Meruisse,* to have served.

383, 384. *Sedem,* scil. in the orchestra, where Ovid sat, as having been a Decemvir; not the fourteen rows where he might have sat of right, as belonging to the equestrian order, but to a seat on which the tribune could have no claim. The Vigintiviratus was an office, through which men rose to the senate. Of the Vigintiviri, three had charge of the execution of capital punishments, three of the mint, four of the roads, ten (the Decemvirs) of assembling the Centumvirs, and presiding when they sat for the trial of causes.

385. *Imbre.* The Roman theatres were not roofed. There was usually an awning drawn across to keep off the sun. See Lucret. IV. 73.

386. *Pendula Libra.* On the day after the Nones, the VIII. Id. Libra was in the sky all through the night, and was usually attended by rain. *Pendula* is a very appropriate term for Libra.

388. *Ensifer.* The better MSS. read *ensiger.*

389. The following day (VII. Idus.) began the Ludi Circenses or Cereales, in honour of Ceres. Tac. An. xv. 53, 74.---*Inspexerit,* looked down on.

Circus erit pompa celeber, numeroque deorum:
Primaque ventosis palma petetur equis.
Hinc Cereris Ludi. Non est opus indice causæ;
Sponte deæ munus promeritumque patet.
Messis erant primis virides mortalibus herbæ,
Quas tellus nullo sollicitante dabat;
Et modo carpebant vivaci cespite gramen,
Nunc epulæ tenera fronde cacumen erant.
Postmodo glans nata est. Bene erat jam glande reperta,
Duraque magnificas quercus habebat opes.
Prima Ceres homini ad meliora alimenta vocato
Mutavit glandes utiliore cibo.
Illa jugo tauros collum præbere coëgit;
Tum primum soles eruta vidit humus.
Æs erat in pretio: chalybeïa massa latebat.
Heu heu perpetuo debuit illa tegi!

391. On the first day of the festival, a *pomp* or procession, led by the principal men of the state, moved from the Capitol through the Forum to the Circus. The procession was closed by the images of several gods carried on men's shoulders. This pomp is described by our poet. Am. III. 2. 43, and by Dionysius, vii. 72. Some critics maintain that the Cereales were but a part of the Ludi Circenses, which last were a festival of all the gods. See Suet. Jul. 76. Tacitus certainly, in the passage first referred to above, says, *Circensium ludorum die, qui Cereri celebratur*, but Ovid seems to make no distinction.

392. *Ventosis*, swift as the wind, θείειν ἀνέμοισιν ὁμοῖοι, Hom. Il. x. 437, of the horses of Rhesus, ποδήνεμος, is an epithet of Iris.

395. According to the Epicurean system of philosophy, in vogue in his days, the poet regards the original condition of man, as similar to that of the beasts that graze.

398. *Ten. fron. cac.* "Teneræ frondes arborum," Gierig. The shoot or tender bough, with its fresh juicy leaves.—*Erant.* Most MSS. *erat.*

401. Compare Amor. III. 10. Met. v. 342. Virg. G. I. 147. Lucret. v. 937.

405. Χαλκῷ δ' ἐργάζοντο· μέλας δ' οὐκ ἔσκε σίδηρος. Hesiod. Ἔργα, 150.—*Chalybeïa massa*, iron, from the Chalybes who manufactured it.

406—408. This longing for the continuance of peace, and aversion to war, is to be found in all the poets of the Augustan age. It may have been partly flattery to Augustus, but I rather think it arose from the previous state of war which had lasted so long, and caused so much ruin and misery. Something of the same kind may

Pace Ceres læta est, et vos optate, coloni,
  Perpetuam pacem, perpetuumque ducem.
Farra deæ, micæque licet salientis honorem
  Detis, et in veteres turea grana focos;
Et, si tura aberunt, unctas accendite tædas.
  Parva bonæ Cereri, sint modo casta, placent.
A bove succincti cultros removete ministri.
  Bos aret: ignavam sacrificate suem.
Apta jugo cervix non est ferienda securi.
  Vivat, et in dura sæpe laboret humo!
Exigit ipse locus, raptus ut virginis edam.
  Plura recognosces: pauca docendus eris.
Terra tribus scopulis vastum procurrit in æquor
  Trinacris, a positu nomen adepta loci.
Grata domus Cereri. Multas ibi possidet urbes,
  In quibus est culto fertilis Henna solo.
Frigida cœlestum matres Arethusa vocarat.
  Venerat ad sacras et dea flava dapes.
Filia consuetis ut erat comitata puellis,
  Errabat nudo per sua prata pede.
Valle sub umbrosa locus est, adspergine multa
  Humidus ex alto desilientis aquæ.
Tot fuerant illic, quot habet natura, colores,
  Pictaque dissimili flore nitebat humus.
Quam simul adspexit, Comites accedite, dixit,
  Et mecum plenos flore referte sinus.

be observed in Europe at the present moment.

412. *Casta*, pure, offered with a pure mind.

414. See I. 349.

417. He had already related this tale at considerable length, Met. V. Compare Claudian de Rap. Pros. and the Homeridian hymn to Demeter. See Mythology, p. 133.

422. Henna or Enna, was an elevated valley-plain, nearly in the centre of Sicily. Cicero, Verr. iv. 48.

423. Arethusa, the nymph of the fount in the island at Syracuse.

Præda puellares animos oblectat inanis,
Et non sentitur sedulitate labor.
Hæc implet lento calathos e vimine textos,
Hæc gremium, laxos degravat illa sinus,
Illa legit calthas, huic sunt violaria curæ,
Illa papavereas subsecat ungue comas,
Has, hyacinthe, tenes, illas, amarante, moraris,
Pars thyma, pars rorem, pars meliloton amant.
Plurima lecta rosa est, et sunt sine nomine flores.
Ipsa crocos tenues, liliaque alba legit.
Carpendi studio paullatim longius itur,
Et dominam casu nulla secuta comes.
Hanc videt, et visam patruus velociter aufert,
Regnaque cæruleis in sua portat equis.
Illa quidem clamabat, *Io carissima mater,*
Auferor! ipsa suos absciderat que sinus.
Panditur interea Diti via; namque diurnum
Lumen inassueti vix patiuntur equi.
At chorus æqualis, cumulatis flore canistris,
Persephone, clamant, ad tua dona veni.
Ut clamata silet, montes ululatibus implent,
Et feriunt mæsta pectora nuda manu.
Attonita est plangore Ceres,—modo venerat Hennam—
Nec mora, *Me miseram! filia,* dixit, *ubi es?*
Mentis inops rapitur, quales audire solemus
Threïcias fusis Mænadas ire comis.

436. "*Gremium* et *sinus*, ut Grammatici docent, ita differunt ut *sinus* sit inter pectoris et brachiorum, gremium inter femorum complexum." Gierig.

439. *Amarante.* Two of the best MSS. read *Narcisse.*

440. *Rorem*, scil. *marinum*, rosemary, Virg. Ec. II. 49, G. II. 213. Two of the best MSS. read *casiam*, which Heinsius and Gierig have received; one *violas,* three *rosas*, several *rores*, most *rorem.*—*Meliloton*, also called *Sertula Campana*, grows abundantly in Campania. It resembles the saffron in colour and in smell.

445. *Patruus.* Pluto, the brother of Jupiter and Ceres.

Ut vitulo mugit sua mater ab ubere rapto,
Et quærit fetus per nemus omne suos;
Sic dea: nec retinet gemitus, et concita cursu
Fertur, et e campis incipit, Henna, tuis.
Inde puellaris nacta est vestigia plantæ,
Et pressam noto pondere vidit humum.
Forsitan illa dies erroris summa fuisset,
Si non turbassent signa reperta sues.
Jamque Leontinos Amenanaque flumina cursu
Præterit, et ripas, herbifer Aci, tuas:
Præterit et Cyanen, et fontem lenis Anapi,
Et te, vorticibus non adeunde Gela.
Liquerat Ortygien, Megareaque, Pantagienque,
Quaque Symætheas accipit æquor aquas,
Antraque Cyclopum, positis exusta caminis,
Quique locus curvæ nomina falcis habet:
Himeraque, et Didymen, Acragantaque, Tauromenonque,
Sacrorumque Melan pascua læta boum.
Hinc Camerinan adit, Thapsonque et Heloria tempe,
Quaque patet Zephyro semper apertus Eryx.
Jamque Peloriaden, Lilybæaque, jamque Pachynon
Lustrarat, terræ cornua prima suæ.
Quacumque ingreditur, miseris loca cuncta querelis

466. *Sues.* "Melius poëta omisisset in hac narratione," Gierig. It is probable that this was a reason given for swine being offered to Ceres. See v. 414.

467—480. See all these places on the map, and compare Virg. Æn. III. 687, *et seq.* The poet, we may observe, follows no regular topographical order in enumerating them.

470. The Gelas, at whose mouth Gela was built, was a very rapid eddying stream.

470. Megara or Megaris, formerly called Hybla, was near Syracuse. Pangie or Pantagiæ, was a small stream near Leontini.

473. Compare Virg. Æn. viii. 418.

474. Messana, was anciently called Zancle, which, in the Sicilian language, signified a sickle, which the place resembled in form. Thuc. vi. 4.

477. *Heloria tempe.* The Helorus entered the sea near Pachynus. The Greeks called all those long narrow wooded glens, through which a river ran, τέμπεα or τέμπη.

Implet, ut amissum quum gemit ales Ityn;
Perque vices modo, *Persephone*, modo, *Filia*, clamat.
Clamat, et alternis nomen utrumque ciet.
Sed neque Persephone Cererem, neque filia matrem
Audit, et alternis nomen utrumque perit.
Unaque, pastorem vidisset an arva colentem,
Vox erat, *Hac gressus si qua puella tulit?*
Jam color unus inest rebus, tenebrisque teguntur
Omnia; jam vigiles conticuere canes.
Alta jacet vasti super ora Typhoëos Ætne,
Cujus anhelatis ignibus ardet humus.
Illic accendit geminas pro lampade pinus:
Hinc Cereris sacris nunc quoque tæda datur.
Est specus exesi structura pumicis asper;
Non homini regio, non adeunda feræ.
Quo simul ac venit, frenatos curribus angues
Jungit, et æquoreas sicca pererrat aquas.
Effugit et Syrtes, et te, Zanclæa Charybdi,
Et vos, Nisæi naufraga monstra, canes;
Hadriacumque patens late, bimaremque Corinthon.
Sic venit ad portus, Attica terra, tuos.
Hic primum sedit gelido mætissima saxo.
Illud Cecropidæ nunc quoque *triste* vocant.
Sub Jove duravit multis immota diebus,
Et lunæ patiens, et pluvialis aquæ.
Fors sua cuique loco est. Quo nunc Cerealis Eleusin,

482. See the story of Progne and Tereus. Met. vi. 620. *et seq.* Mythology, p. 341.

491. See Mythology, p. 239.

495. "*Pumex*, omnis lapis aut rupes excavata," Gierig.

497. Ceres, therefore, kept her 'dragon yoke' in this cavern.

499, 500. Ovid, in this place, agrees with Virgil and Apollonius Rhodius, in placing Scylla on the Italian, Charybdis on the Sicilian side of the strait. In the Metamorphoses, xiv. he reverses the positions. Here too, like Virgil, Ec. vi. 74, he confounds this Scylla with the daughter of Nisus.

504. *Triste*, ἀγέλαστος πέτρα, was the Greek name.

507. *Eleusin*. This is the reading of the best MSS.

Dicitur hoc Celei rura fuisse senis.
Ille domum glandes excussaque mora rubetis
Portat, et arsuris arida ligna focis.
Filia parva duas redigebat rupe capellas,
Et tener in cunis filius æger erat.
Mater, ait virgo,—mota est dea nomine matris—
Quid facis in solis incomitata jugis?
Restitit et senior, quamvis onus urget, et orat,
Tecta suæ subeat quantulacumque casæ.
Ille negat.—Simularat anum, mitraque capillos
Presserat—Instanti talia dicta refert:
Sospes eas, semperque parens! Mihi filia rapta est.
Heu! melior quanto sors tua sorte mea!
Dixit, et, ut lacrimæ,—neque enim lacrimare deorum est—
Decidit in tepidos lucida gutta sinus.
Flent pariter molles animis, virgoque senexque.
E quibus hæc justi verba fuere senis:
Sic tibi, quam raptam quereris, sit filia sospes;
Surge, nec exiguæ despice tecta casæ.
Cui dea, *Duc*, inquit: *scisti, qua cogere posses;*
Seque levat saxo, subsequiturque senem.
Dux comiti narrat, quam sit sibi filius æger,
Nec capiat somnos, invigiletque malis.
Illa soporiferum, parvos initura penates,
Colligit agresti lene papaver humo.
Dum legit, oblito fertur gustasse palato,
Longamque imprudens exsoluisse famem.
Quæ quia principio posuit jejunia noctis,

521. *Neq. lac. deor. est.* Ὁρῶ· κατ' ὄσσων δ' οὐ θέμις βαλεῖν δάκρυ, says Diana, Eurip. Hip. 1396; for Apollo see Met. II. 621.

527. *Qua cogere posses*, scil. by mentioning her daughter, v. 525.

535, 536. This circumstance of the legend was invented to account for the *mystæ*, or persons just initiated, not taking food till the evening. Οἱ τὰ μυστήρια παραλαμβάνοντες λέγονται ἐν ἀρχῇ μὲν μύσται· μετ' ἐνιαυτὸν δὲ ἐπόπται καὶ ἔφοροι. Suidas.

Tempus habent Mystæ sidera visa cibi.
Limen ut intravit, luctus videt omnia plena.
Jam spes in puero nulla salutis erat.
Matre salutata,—mater Metanira vocatur—
Jungere dignata est os puerile suo.
Pallor abit, subitæque vigent in corpore vires.
Tantus cœlesti venit ab ore vigor!
Tota domus læta est, hoc est, materque, paterque,
Nataque: tres illi tota fuere domus.
Mox epulas ponunt, liquefacta coagula lacte,
Pomaque, et in teneris aurea mella favis.
Abstinet alma Ceres, somnique papavera causas
Dat tibi cum tepido lacte bibenda, puer.
Noctis erat medium, placidique silentia somni;
Triptolemum gremio sustulit illa suo,
Terque manu permulsit eum: tria carmina dixit,
Carmina mortali non referenda sono;
Inque foco pueri corpus vivente favilla
Obruit, humanum purget ut ignis onus.
Excutitur somno stulte pia mater, et amens,
Quid facis? exclamat, membraque ab igne rapit.
Cui Dea, Dum non es, dixit scelerata fuisti:
Irrita materno sunt mea dono metu.
Iste quidem mortalis erit, sed primus arabit,
Et seret, et culta præmia tollet humo.
Dixit, et egrediens nubem trahit, inque dracones
Transit, et aligero tollitur axe Ceres.
Sunion expositum, Piræque tuta recessu

550. *Triptolemum.* He is called Demophoon in the Homeridian hymn. I would recommend the reader to compare that hymn, or the analysis of it in my Mythology, with this narrative of Ovid.

563. The poet here sets out on another excursion with the goddess, in which he is as negligent of order as ever. For example, coming from Eleusis, she must have passed the Piræus, on her way to Sunion.

Linquit, et in dextrum quæ jacet ora latus.
Hinc init Ægæum, quo Cycladas adspicit omnes,
Ioniumque rapax, Icariumque legit;
Perque urbes Asiæ longum petit Hellespontum:
Diversumque locis alta pererrat iter.
Nam modo turilegos Arabas, modo despicit Indos:
Hinc Libys, hinc Meroë, siccaque terra subest.
Nunc adit Hesperios, Rhenum, Rhodanumque, Padumque,
Teque future parens, Tibri, potentis aquæ.
Quo feror? immensum est erratas dicere terras:
Præteritus Cereri nullus in orbe locus.
Errat et in cœlo, liquidique immunia ponti
Alloquitur gelido proxima signa polo:
Parrhasides stellæ,—namque omnia nosse potestis,
Æquoreas numquam quum subeatis aquas—
Persephonen miseræ natam monstrate parenti.
Dixerat: huic Helice talia verba refert:
Crimine nox vacua est. Solem de virgine rapta
Consule, qui late facta diurna videt.
Sol aditus, Quam quæris, ait, ne vana labores,
Nupta Jovis fratri tertia regna tenet.
Questa diu secum sic est affata Tonantem:
—Maximaque in vultu signa dolentis erant—
Si memor es, de quo mihi sit Proserpina nata;
Dimidium curæ debet habere tuæ.
Orbe pererrato, sola est injuria facti
Cognita: commissi præmia raptor habet.

567. *Ionium rapax.* The Ionian sea was to the west of Greece. As I cannot suspect the poet of making such wilful confusion, I assent to those who suppose he meant by it the sea on the coast of Ionia in Asia.

569. *Turilegos Arabas.* *Tura præter Arabiam nullis ac ne Arabiæ quidem universæ; pagus Sabæorum regio turifera.* Pliny, H. N. xii. 14.

571. *Hesperios,* scil. *fluvios.* The Nile was in the poet's mind.

580. *Helice.* See on III. 108.

At neque Persephone digna est prædone marito,
Nec gener hoc nobis more parandus erat.
Quid gravius victore Gyge captiva tulissem,
Quam nunc, te cœli sceptra tenente, tuli?
Verum impune ferat: nos hæc patiamur inultæ.
Reddat, et emendet facta priora novis.
Jupiter hanc lenit, factumque excusat amore,
Nec gener est nobis ille pudendus, ait.
Non ego nobilior. Posita est mihi regia cœlo:
Possidet alter aquas: alter inane Chaos.
Sed si forte tibi non est mutabile pectus,
Statque semel juncti rumpere vincla tori;
Hoc quoque tentemus, siquidem jejuna remansit:
Sin minus, inferni conjugis uxor erit.
Tartara jussus adit sumptis Caducifer alis,
Speque redit citius, visaque certa refert.
Rapta tribus, dixit, solvit jejunia granis,
Punica quæ lento cortice poma tegunt.
Haud secus indoluit, quam si modo rapta fuisset,
Mæsta parens, longa vixque refecta mora est.
Atque ita, Nec nobis cœlum est habitabile, dixit:
Tænaria recipi me quoque valle jube.
Et factura fuit, pactus nisi Jupiter esset,
Bis tribus ut cœlo mensibus illa foret.
Tum demum vultumque Ceres animumque recepit,
Imposuitque suæ spicea serta comæ.
Largaque provenit cessatis messis in arvis.
Et vix congestas area cepit opes.
Alba decent Cererem: vestes Cerealibus albas

593. *Victore Gyge,* scil. in the Giant-war. Gyges was one of the Hundred-handed, the allies of Jupiter in the Titan-war. Hes. Th. 149.

600. *Inane Chaos.* Chaos, with the usual confusion of the later poets, is here put for Erebus, the proper name for Pluto's realm.

Sumite ; nunc pulli velleris usus abest.

Occupat Apriles Idus cognomine Victor
Jupiter : hac illi sunt data templa die.
Hac quoque, ni fallor, populo dignissima nostro
Atria Libertas cœpit habere sua.

Luce secutura tutos pete, navita, portus :
Ventus ab occasu grandine mixtus erit.
Scilicet, ut fuerit, tamen hac Mutinensia Cæsar
Grandine militia contudit arma sua.

Tertia post Veneris quum lux surrexerit Idus,
Pontifices, forda sacra litate bove.
Forda ferens bos est fecundaque, dicta ferendo :
Hinc etiam *fetus* nomen habere putant.
Nunc gravidum pecus est : gravidæ nunc semine terræ.

620. On this account, in seasons of public mourning, the Cerealia were not celebrated, as the mourning matrons could not appear at them.

620—624. A. U. C. 457. Q. Fabius Maximus, when advancing against the camp of the Samnites, vowed a temple to Jupiter Victor, Liv. x. 29. The temple of Liberty was dedicated on Mt. Aventine, in the time of the second Punic war, by the father of Tiberius Gracchus. Liv. xxiv. 16. The Atrium Libertatis was repaired A. U. C. 559, by the censors Pætus and Cornelius Cethegus.

625. *Luce secutura.* The XVIII. Kal. Maii. There was frequently hail and rain at this time. Columella, xi. 2.

627. *Scilicet, ut fuerit,* be this as it may. This reading was formed by Heinsius. Eight MSS. read *scilicet et fuerit,* eleven *sit licet ut fuerit,* the remainder have *sit licet et fuerit,* which Gierig prefers, and explains thus: " Sit ita, ut eo die intendum grando cadat, *et fuerit* ita et olim."—*Mutinensia arma.* The battle of Mutina was fought A. U. C. 710, against Antony, by the consuls Hirtius and Pansa, and the proprætor, Octavianus Cæsar. One of the consuls was severely wounded, and the other slain in the action ; and as Octavianus either would not, or knew not how to use the victory, Antony escaped to Liguria. The flattery of the poet, therefore, goes a little too far.

629. *Veneris,* scil. *mensis Veneris.*

630. The Fordicidia were on the 15th April. *Fordicidia a fordis bubus. Bos forda quæ fert in ventre ; quod eo die publice immo-*

Telluri plenæ victima plena datur.
Pars cadit arce Iovis: ter denas Curia vaccas
Accipit, et largo sparsa cruore madet.
Ast ubi visceribus vitulos rapuere ministri,
Sectaque fumosis exta dedere focis;
Igne cremat vitulos, quæ natu maxima Virgo est,
Luce Palis populos purget ut ille cinis.
Rege Numa, fructu non respondente labori,
Irrita decepti vota colentis erant.
Nam modo siccus erat gelidis Aquilonibus annus,
Nunc ager assidua luxuriabat aqua;
Sæpe Ceres primis dominum fallebat in herbis.
Et levis obsesso stabat avena solo:
Et pecus ante diem partus edebat acerbos,
Agnaque nascendo sæpe necabat ovem.
Silva vetus nullaque diu violata securi
Stabat, Mænalio sacra relicta deo.
Ille dabat tacitis animo responsa quieto
Noctibus. Hic geminas rex Numa mactat oves.
Prima cadit Fauno, leni cadit altera Somno.
Sternitur in duro vellus utrumque solo.
Bis caput intonsum fontana spargitur unda,

lantur boves prægnantes in curiis complures. A fordis cædendis Fordicidia dicta, Varro, L. L. V. He also (R. R. II. 5, 6,) names the festival *Hordicidia* and *Hordicalia*, and the adjective *Hordus*, which was the Sabine word.

635. *Curia.* The singular for the plural. See last note and II. 527.

637. *Ministri*, the *popæ*, or *Victimarii.*

639. *Virgo.* The eldest of the Vestals. The ashes were reserved to purify the people on the Palilia at the end of the month.

641. Now comes a legend as usual, to explain the origin of this practice.

649. Compare Virg. Æn. vii. 81, *et seq.* Faunus is, as before, confounded with Pan.

651. This divining sleep was called by the Latins, *incubatio;* by the Greeks, ἐγκοίμησις. *Incubare dicuntur proprie hi, qui dormiunt ad accipienda responsa*, Servius on Virg. l. c.

655. *Intonsum*, II. 30. All the following practices were usual, on occasions of consulting the gods in this way. The reason of them is apparent.

Bis sua faginea tempora fronde tegit.
Usus abest Veneris : nec fas animalia mensis
Ponere, nec digitis annulus ullus inest.
Veste rudi tectus supra nova vellera corpus
Ponit, adorato per sua verba deo.
Interea placidam redimita papavere frontem
Nox venit, et secum somnia nigra trahit.
Faunus adest, oviumque premens pede vellera duro,
Edidit a dextro talia dicta toro :
Morte boum tibi, Rex, Tellus placanda duarum :
Det sacris animas una necata duas.
Excutitur terrore quies ; Numa visa revolvit,
Et secum ambages cæcaque jussa refert.
Expedit errantem nemori gratissima conjux,
Et dixit, *Gravidæ posceris exta bovis.*
Exta bovis dantur gravidæ ; felicior annus
Provenit, et fructum terra pecusque ferunt.
Hanc quondam Cytherea diem properantius ire
Jussit, et ætherios præcipitavit equos,
Ut titulum imperii quam primum luce sequenti
Augusto juveni prospera bella darent.

Sed jam præteritas quartus ubi Lucifer Idus
Respicit, hac Hyades Dorida nocte petunt.

662. *Somnia nigra.* Compare v. 547. Tibull. II. 1, 89, *Μελανοπτερύγων μᾶτερ Ὀνείρων*, Eurip. Hec. 71.

669. *Errantem*, IV. 261. I should here, on account of *nemori*, be inclined to take this word in its primitive sense.—*Conjux*, Egeria.

673—676. On the 15th April, A. U. C. 724, Augustus was saluted *Imperator*.—*Cyth. diem. prop. ire.* He appears here to have had Homer in view, who gives this power to Juno, *Ἠέλιον δ' ἀκάμαντα βοῶπις πότνια Ἥρη Πέμψεν ἐπ' Ὠκεανοῖο ῥοὰς ἀέκοντα νέεσθαι.* Il. xviii. 239.

677, 678. The XV. Kal. Maias, the Hyades, called by the Latins, *Suculæ*, a cluster of stars in the head of the Bull set acronychally. See below, V. 163, *et seq.*—*Ubi.* Some MSS. read *tibi.*—*Dorida.* Doris, the daughter of Oceanus, wife of Nereus, and mother of

Tertia post Hyadas quum lux erit orta remotas,
  Carcere partitos Circus habebit equos.
Cur igitur missæ vinctis ardentia tædis
  Terga ferant vulpes, causa docenda mihi.
Frigida Carseolis, nec olivis apta ferendis
  Terra, sed ad segetes ingeniosus ager.
Hac ego Pelignos, natalia rura, petebam,
  Parva, sed assiduis humida semper aquis,
Hospitis antiqui solitas intravimus ædes:
  Dempserat emeritis jam juga Phœbus equis.

the Nereïdes, is like her daughter Amphitrite, frequently put for the sea.

679, 680. The Cerealia still continued. On the XIII. Kal. Maias, there were horse-races in the Circus.—*Carcere.* The *carceres* were the place in which the horses stood, with a cord stretched before them, on the dropping of which they started; the starting-place.—*Partitos*, started.

681, 682. "Addebatur his ludis, hoc eodem die combustio vulpium ob vetus damnum," Neapolis. "Die. 19, Apr. vulpes in Circensibus comburuntur." Gierig; from which I think we are to infer that these critics, and those who transcribe them, consider the burning of the foxes to have formed a part of the celebration of the Cerealia in the Circus at Rome. I do not find in any of the old Calendars that such was the case, and the narrative of the poet would, as appears to me, restrict this practice to the district of Carseoli. See particularly vv. 709, 710.—*Missæ*, scil. at Carseoli? —*Vinctis.* This is the reading of one MS. only, but that one of the best; it has been received by Heinsius and Gierig; almost all the rest have *junctis;* three *cinctis;* one *victis.* Five give the line thus: *Cur. ig. tædis unctis ardentia missæ.*

683. *Carseolis*, at Carseoli. One of the best MSS. reads *pars coli*, from which Heinsius made, and received into the text, *Carseoli.* This town was on the Valerian road, leading from Rome to the country of the Pelignians.

684. *Ingeniosus. Ingenium* is used speaking of soil and plants. *Nunc locus arvorum ingeniis*, Virg. G. II. 177. *Arbores silvestres sui cujusque ingenii poma gerunt*, Columella, R. R. III. 1.

685, 686. Ovid (v. 81,) was a native of Sulmo, the chief place of this coüntry. Compare Amorr. II. 16, 1.—*Humida.* One MS. gives as a different reading *uvida*; several have *obvia.*

687. *Solitas.* Twelve MSS. read *fidas.*

Is mihi multa quidem, sed et hæc, narrare solebat,
Unde meum præsens instrueretur opus :
Hoc, ait, in campo—campumque ostendit—habebat
Rus breve cum duro parca colona viro.
Ille suam peragebat humum, sive usus aratri,
Seu curvæ falcis, sive bidentis erat.
Hæc modo verrebat stantem tibicine villam :
Nunc matris plumis ova fovenda dabat ;
Aut virides malvas, aut fungos colligit albos,
Aut humilem grato calfacit igne focum.
Et tamen assiduis exercet brachia telis,
Adversusque minas frigoris arma parat.
Filius hujus erat primo lascivus in ævo,
Addideratque annos ad duo lustra duos.
Is capit extremi vulpem convalle salicti :
Abstulerat multas illa cohortis aves.
Captivam stipula fenoque involvit, et ignes
Admovet. Urentes effugit illa manus.
Qua fugit, incendit vestitos messibus agros :
Damnosis vires ignibus aura dabat.

689, 690. It appears from this and other passages that Ovid, besides consulting the Fasti and other books, was diligent in the collection of such oral traditions, as might aid him in explaining old customs and religious rites.

692. *Duro*, hardy, like *duri messores*, *juvenci*, *humeri*, etc. The following is a very pleasing description of an industrious peasant and his wife of ancient times. It would apply, without any alteration, to many a rustic couple in modern Italy.

693. " *Peragebat humum.* " Mihi non satis placet ; Codd tamen nihil varietatis suppeditant." Gierig.

694. *Curvæ falcis.* " Falcis usus erat etiam ad premendas umbras ruris opaci. Virg. G. I. 155, *et seq.* Unde apparet describi hic diligentissimum colonum,"—Gierig. As the poet is speaking of a small farm in a plain, I would here restrict the meaning of *falcis*, which is placed immediately after the plough, to sickle. For *curvæ*, eleven MSS. followed by Heinsius and Gierig, read *cavæ*. One of the best has *sive citruæ*.

695. *Tibicine.* The *tibicen* was a prop set against the wall of a house, to keep it from falling out.

703. *Extrem. conval. Sal.* In the end of a valley planted with sallows, that is, among the sallows

Factum abiit: monumenta manent; nam vivere captam
Nunc quoque lex vulpem Carseolana vetat.
Utque luat pœnas gens hæc, Cerealibus ardet,
Quoque modo segetes perdidit, ipsa perit.

Postera quum veniet terras visura patentes
Memnonis in roseis lutea mater equis;
De duce lanigeri pecoris, qui prodidit Hellen,
Sol abit: egresso victima major adest.
Vacca sit an taurus, non est cognoscere promptum:
Pars prior apparet: posteriora latent.
Seu tamen est taurus, sive est hoc femina signum,
Junone invita munus amoris habet.

Nox abiit, oriturque Aurora. Palilia poscor.

which grew at the end of the valley. Two of the best MSS. read *sub valle*, which is the reading given by Heinsius and Gierig.

704. *Cohortis. Duo erant oviaria sive cohortes; una in plano, in qua pascebantur gallinæ; altera sublimis, in qua erant columbæ in turribus aut summa villa.* Varro, R. R. III. 3, 6. The *cohors* was the Greek χόρτος. It was round, as the following passage of Cato (Orig. iv.) shews, *Mapalia vocantur ubi habitant; ea quasi cohortes rotundæ sunt.*—*Aves*, like the Greek ὄρνιθες. See on I. 455.

709—712. These lines, I think, prove the custom to have been peculiar to Carseoli. Compare the account given in the book of Judges of Sampson making use of foxes to set fire to the corn of the Philistines.

713. On the 20th April, the Sun enters Taurus.

714. A periphrasis of Aurora. Compare Met. xiii. 579. See Virg. Æn. vii. 25. Homer calls Eos κροκόπεπλος, to which the *lutea* of the Latin poets corresponds. The *lutum* was a plant, whose juice dyed yellow. The Greek poet also styles this goddess ῥοδοδάκτυλος and ῥοδόπηχυς, but as far as I know, no Greek poet gives her rose-hued horses or chariot.

715. *Duce*, etc. the Ram.

716. *Victima major*, scil. the Bull—a bad periphrasis!

717—720. In the ancient, as in the modern representations of the stellar heaven, only the forepart of Taurus was drawn. Hence, it could not be said whether it was a bull or a cow. Some, therefore, said, that it was the heifer into which Io had been changed; others, the bull which had carried Europa. In either case, it was an object of aversion to Juno.

721. On the XI. Kal. Maias, was the festival of Pales, the goddess of shepherds, named the Pa-

Non poscor frustra, si favet alma Pales.
Alma Pales, faveas pastoria sacra canenti,
Prosequor officio si tua festa pio.
Certe ego de vitulo cinerem stipulasque fabales,
Sæpe tuli plena februa casta manu.
Certe ego transilui positas ter in ordine flammas,
Udaque roratas laurea misit aquas.

lilia, and celebrated by the Romans as the birthday of Rome, (γενέθλιον τῆς πατρίδος,) the day of the foundation of the city. The poet, therefore, dwells on this important day at considerable length. —*Abiit.* The last syllable is long, on account of the following pause. Two MSS. give *abit, exoriturque.* —*Palilia.* Some MSS. read *Parilias. Palilia dicta a Pale, quod feriæ ei deæ fiunt,* Varro, L. L. V. *Pales dea pastoralis est, cujus dies festus Palilia dicuntur, nisi quod quidam a partu Iliæ Parilia dicere maluerunt,* Carisius Inst. Gram. I. p. 55. Solinus, c. 1, and the Scholiast on Persius, Sat. I. also mention this derivation. This last quotes from Cicero's Philippics the following passage, which is not now to be found in them: *Palilia, quæ nunc Parilia mutatis literis dicimus.* Parilia is also the term used by all the Greek writers, except Plutarch. There is certainly, no doubt, but that both Palilia and Parilia were in use in the time of Ovid, and that, perhaps, many regarded the latter, which would appear to come so naturally from *pario,* to be the true name of a festival of spring, when every herb and tree brings forth, and beast and bird produce their young. But still, as the name of the goddess was always Pales, we may be quite sure that Palilia was the original name of the festival.—*Poscor,* scil. *ad Palilia. Poscimur Aonides.* Met. v. 333. *Poscimur.* Hor. Car. I. 32. 1, to his lyre.

722. *Pales. Pales dea est pabuli, quam alii Vestam, alii Matrem Deûm volunt. Hanc Virgilius genere feminino* (Magna Pales) *appellat, alii, inter quos Varro, masculino genere.* Servius on Virg. G. III. 1. This male deity was viewed as the servant and bailiff, as it were, of Jupiter. Serv. on Ec. v. 35. Arnobius adv. Gentes, III. p. 123. Perhaps, according to the principle stated above, on III. 512, there was, after the usual manner, a deity of each sex united in office.

725. *De vitulo cinerem.* See v. 637, *et seq.*

726. *Februa.* See II. 19.

727. *Palilia tam publica quam privata sunt. Et est genus hilaritatis et lusus apud rusticos, ut congestis cum fœno stipulis ignem magnum transiliant his Palilibus, se expiari credentes,* Varro. See also Tibull. II. 5. Propert. iv. 1. The simple origin of this ceremony lay in the belief of the purifying nature of fire, (see v. 785) and something similar was practised by the people of the North of Europe in their heathen state; as also nearly

Mota dea est, operique favet. Navalibus exit
Puppis: habent ventos jam mea vela suos.
I, pete virginea, populus, suffimen ab ara:
Vesta dabit; Vestæ munere purus eris.
Sanguis equi suffimen erit, vitulique favilla.
Tertia res duræ culmen inane fabæ.
Pastor, oves saturas ad prima crepuscula lustra.
Unda prius spargat, virgaque verrat humum.
Frondibus et fixis decorentur ovilia ramis,
Et tegat ornatas longa corona fores.
Cærulei fiant vivo de sulfure fumi;

down to the present day among the Celtic population of Ireland and Scotland. But the Romans must assign a historical cause for this, as for all their other customs; so we are told by Dionysius, that when Romulus was building the city, he had fires kindled before all the tents, and made the people jump through the flames to expiate themselves.

729. *Navalibus.* The usual comparison of a poem to a ship, and the progress of composing it to a voyage, II. 863. Modern poetry will also furnish instances. See, for example, Spenser's Faerie Queene, B. II. c. xii. st. 42. "Now strike your sailes yee iolly mariners, For we be come unto a quiet rode," etc.

731. See v. 639.

733. *Sanguis equi,* etc. This would seem to contradict the following assertion of Solinus. *Et observatum deinceps, ne qua hostia Parilibus cæderetur, ut dies iste a sanguine purus esset.* Plutarch also says, 'Εν ἀρχῇ δ' ὥς φασιν, οὐδὲν ἔμψυχον ἔθυον. But, like the calf, whose ashes were used, this horse was not sacrificed on the Palilia. *October equus appellabatur, qui in Campo Martio mense Octobri Marti immolabatur, cujus cauda, ut ex ea sanguis in forum distillaret, magna celeritate perferebatur in regiam,* Festus. The Regia here spoken of, must have been the Atrium Vestæ, see on II. 69. The blood of the horse's tail was preserved here, along with the ashes of the calf, (v. 639,) to be used on the Palilia.

734. *Culmen* is here the same as *culmo.*—*Inane,* as the beans had been taken out.

735. *Ad. prim. crep.* Ὑπὸ νύκτα. This was always done in the evening.—*Lustra.* Several good MSS. read *lustrat,* others *lustret.*

736. The ground on these occasions was swept clean and sprinkled with water.

739. *Cærulei fumi.* This is to be understood of the bluish smoke-like vapour which rises from sulphur when burning.—*Viv. sulf.* *Vivum, quod Græci apyron vocant, nascitur solidum, hoc est gleba,* Pliny, H. N. xxxv. 15, 50. Sulphur was of great use in purification, see above, on II. 37. *Ipseque ter circum lus-*

Tactaque fumanti sulfure balet ovis.
Ure maris rores, tædamque, herbasque Sabinas,
Et crepet in mediis laurus adusta focis;
Libaque de milio milii fiscella sequatur:
Rustica præcipue est hoc dea læta cibo.
Adde dapes mulctramque suas: dapibusque resectis
Silvicolam tepido lacte precare Palen.
Consule, dic, pecori pariter pecorisque magistris:
Effugiat stabulis noxa repulsa meis.
Sive sacro pavi, sedive sub arbore sacra,
Pabulaque in bustis inscia carpsit ovis:
Seu nemus intravi vetitum, nostrisve fugatæ
Sunt oculis Nymphæ, semicaperve deus:
Seu mea falx ramo lucum spoliavit opaco,
Unde data est ægræ fiscina frondis ovi;
Da veniam culpæ: nec, dum degrandinat, obsit

travi sulfure puro. Tibull. I. 5, 11.

741. *Maris rores,* λιβανωτίς, rosemary. This is the reading of two of the best and ten other MSS.; some have *maris rorem,* the rest give *mares oleas,* which Heinsius and Gierig prefer. "Lectio doctior (says the latter,) quam ut a librario proficisci potuerit." Olives were used in purification, Virg. Æn. vi. 230, and the trees were divided into male and female. Plin. H. N. xvi. 19. On the other hand, the *ros marinus,* and the *herba Sabina,* are mentioned together in Virg. Culex. 402.—*Tædam. Sextum genus* (pinus) *est tæda proprie dicta, abundantior succo quam reliqua, liquidior quam picea, flammis et lumini sacrorum etiam grata.* Plin. H. N. xvi. 10. See Virg. Æn. vii. 71, and above, II. 25.—*Herb. Sab.* See I. 343.

743. *Lib. de mil.* The people of Italy made a sweet kind of bread and cakes of millet. Plin. H. N. xviii. 10.—*Fiscella,* or *fiscina,* a basket made of rushes or willow twigs, Virg. G. I. 266. A basket of millet was part of the offerings on the Palilia.

745. *Daps apud antiquos dicebatur res divina, quæ fiebat aut hiberna semente aut verna,* Festus. Hence, Heinsius would read *dapi.* Gierig thinks the *dapes* was the feast of the rustics themselves, of which a pail of milk formed a part, see v. 780. Compare II. 657, and Tibull. II. 5, 99.—*Resectis.* The MSS. differ greatly, giving *relictis, paratis, remotis, refectis.*

749. Here follows a catalogue of the transgressions, by which the superstition of antiquity thought that the anger of the rural gods might be provoked.—*Sacro,* scil. *in loco.* Many MSS. read *sacra,* scil. *loca.*

755. *Degrandinat,* says Gierig,

Agresti Fauno supposuisse pecus;
Nec noceat turbasse lacus. Ignoscite, Nymphæ,
Mota quod obscuras ungula fecit aquas.
Tu, dea, pro nobis Fontes fontanaque placa
Numina; tu sparsos per nemus omne deos.
Nec Dryadas, nec nos videamus labra Dianæ
Nec Faunum, medio quum premit arva die.
Pelle procul morbos. Valeant hominesque gregesque;
Et valeant vigiles, provida turba, canes;
Neve minus multas redigam, quam mane fuerunt,
Neve gemam referens vellera rapta lupo.
Absit iniqua fames. Herbæ frondesque supersint,
Quæque lavent artus, quæque bibantur, aquæ.
Ubera plena premam: referat mihi caseus æra,
Dentque viam liquido vimina rara sero;
Sitque salax aries, conceptaque semina conjux
Reddat, et in stabulo multa sit agna meo;
Lanaque proveniat, nullas læsura puellas,
Mollis, et ad teneras quamlibet apta manus.
Quæ precor, eveniant: et nos faciamus ad annum
Pastorum dominæ grandia liba Pali.
His dea placanda est: hæc tu conversus ad ortus
Dic ter, et in vivo perlue rore manus.

may be for the simple *grandinat*, like *depluere* for *pluere*. The word occurs scarcely anywhere else. Burmann would read *dum degrandinet*, till the hail is over—a reading which I would willingly adopt.

759. *Fontana*. One MS. reads *montana*.

761. *Labra Dianæ*, the *lavacra* or bathing places of Diana and her nymphs, alluding to the fate of Actæon. See Met. III. 161, *et seq.*

762. *Οὐ θέμις, ὦ ποιμάν, τὸ μεσαμβρινόν, οὐ θέμις ἄμμιν Συρίσδεν· τὸν Πᾶνα δεδοίκαμες· ἦ γὰρ ἀπ' ἄγρας Τανίκα κεκμακὼς ἀμπαύεται· ἐντὶ γε πικρός.* Theoc. Idyll. I. 15.

769. *Referat*, etc. Compare Virg. Ec. I. 35.

770. When making cheese. Compare Tibull. II. 3. 15.

778. *Rore*. *Ros*, like the Greek *δρόσος*, was used for the simple *aqua*. See Met. III. 164, and Valken. on Eur. Hipp. 121. Lenz

Tum licet, apposita, veluti cratere, camella,
  Lac niveum potes, purpureamque sapam;
Moxque per ardentes stipulæ crepitantis acervos
  Trajicias celeri strenua membra pede.
Expositus mos est. Moris mihi restat origo.
  Turba facit dubium, cœptaque nostra tenet.
Omnia purgat edax ignis, vitiumque metallis
  Excoquit; idcirco cum duce purgat oves.
An, quia cunctarum contraria semina rerum
  Sunt duo discordes, ignis et unda, dei;
Junxerunt elementa patres, aptumque putarunt
  Ignibus et sparsa tangere corpus aqua?
An, quod in his vitæ causa est; hæc perdidit exsul:
  His nova fit conjux: hæc duo magna putant?
Vix equidem credo. Sunt qui Phaëthonta referri

renders *in vivo rore* in this place, by, *In the fresh dew of evening!* A proof of the liability of translators and commentators to mistake the meaning of even plain passages.

779. *Camella.* This was a kind of wooden vessel used by country-people.

780. *Sapa.* *Sapam appellabant, quod de musto ad mediam partem decoxerant,* Varro de vita pop. Rom. p. 240. *Sapa fit musto usque ad tertiam partem mensuræ decocto.* Plin. H. N. xiv. 9.

781, 782. See on v. 727.

783. *Turba*, scil. *causarum.*

785. *Vitium,* etc. Compare Virg. G. I. 89. *Omne per ignem excoquitur vitium.*

786. *Duce.* The *dux ovium* in this place is evidently the shepherd, who, as we have seen, used to leap through the straw-fires. In the South of Europe, the shepherds generally walk at the head of their sheep.

787—790. Τὸ πῦρ καθαίρει, τὸ ὕδωρ ἁγνίζει. Plutarch, Q. R. 1.

791. *Aqua et igni interdici solet damnatis, quam accipiunt nuptæ; videlicet quia hæc duæ res humanam vitam maxime continent,* Festus. *Ad facienda fœdera aqua et ignis adhibentur; unde contra quos arcere volumus e nostro consortio ei aqua et igni interdicimus, id est rebus quibus consortio copulamur,* Servius on Æn. vii. Banishment, we may observe, was unknown to the Roman law; the *Interdictio aqua et igni,* which had the effect of obliging a man to quit his country, was all that was pronounced against him. See Niebuhr's Roman History, II. 62—64.

792. *Nova conjux.* The bride and bridegroom used to touch fire and water.

793. *Referri,* to be represented, called to mind.

Credant, et nimias Deucalionis aquas.
Pars quoque, quum saxis pastores saxa feribant,
Scintillam subito prosiluisse ferunt.
Prima quidem periit: stipulis excepta secunda est.
Hoc argumentum flamma Palilis habet.
An magis hunc morem pietas Æneïa fecit,
Innocuum victo cui dedit ignis iter?
Hoc tamen est vero propius, quum condita Roma est,
Transferri jussos in nova tecta Lares,
Mutantesque domum tectis agrestibus ignem
Et cessaturæ supposuisse casæ;
Per flammas saluisse pecus, saluisse colonos.
Quod fit natali nunc quoque, Roma, tuo.
Ipse locus causas vati facit. Urbis origo
Venit. Ades factis, magne Quirine, tuis.
Jam luerat pœnas frater Numitoris, et omne
Pastorum gemino sub duce vulgus erat:
Contrahere agrestes, et mœnia ponere utrique
Convenit. Ambigitur, mœnia ponat uter.
Nil opus est, dixit, certamine, Romulus, ullo.

800. *Innocuum,* safe; when he was escaping from the flames of Troy. Virg. Æn. II. 632.

801. *Hoc.* Several MSS. read *nunc* from which Heinsius made *num.* The reading of the text, besides resting on the authority of the greater number of MSS. is much to be preferred.

807. *Ipse locus,* etc. This very part of the poem, this very mention of the birth-day of Rome, gives me the occasion, calls on me to relate the origin of the city. Gierig refers *causas* to the enquiry which the poet had been on, and understands it thus: "Quid ego altius causas illius ritus accesso, cum ipse locus, quem incolimus, aut, si ita mavis, in quo tractando jam versor, eas mihi suppeditat?" The reading of most MSS. is *ipse locum casus vati* which Marsus interprets: By chance as it were, we are come to this place, where we must treat of the origin of the city.

808. *Factis.* This is the reading of all the MSS. Heinsius conjectured *festis,* which be introduced, most unwarrantably, into the text.

809. See III. 67.

812. *Ambigitur,* etc. See Liv. I. 6, 7. *Certabant urbem Romam Remoramne vocarent,* Ennius.

Magna fides avium est: experiamur aves.
Res placet. Alter init nemorosi saxa Palati:
Alter Aventinum mane cacumen init.
Sex Remus, hic volucres bis sex videt ordine. Pacto
Statur: et arbitrium Romulus urbis habet.
Apta dies legitur, qua mœnia signet aratro.
Sacra Palis suberant: inde movetur opus.
Fossa fit ad solidum: fruges jaciuntur in ima,
Et de vicino terra petita solo.
Fossa repletur humo, plenæque imponitur ara,
Et novus accenso fungitur igne focus.
Inde premens stivam designat mœnia sulco;
Alba jugum niveo cum bove vacca tulit.
Vox fuit hæc regis: Condenti, Jupiter, urbem,
Et genitor Mavors, Vestaque mater ades,
Quosque pium est adhibere deos, advertite cuncti:
Auspicibus vobis hoc mihi surgat opus.
Longa sit huic ætas, dominæque potentia terræ:

817. *Volucres.* They were vultures, to which, as they injure neither cattle nor corn, the Romans gave great authority in augury.

821. All that follows was done in accordance with the ritual-books of the Etruscans. A deep (*ad solidum*) round pit was dug in the future Comitium. This pit was called *Mundus.* Into it was thrown a portion of all necessary natural productions, and each person cast into it a little of the earth of his native country. From this as a centre, the circuit of the city was described, Plutarch Rom. 11.

824. *Fungitur.* Most of the old MSS. read *finditur*, which Gierig has received. The meaning would be, the altar was cleft with the heat of the fire, like ground with that of the sun.

825. When the *mundus* had been made, the founder yoked a bull and a cow to a plough which had a brazen share, and made a deep furrow, to mark the line of the walls, those who followed him taking care to turn all the clods inwards; when he came to the place where a gate (*portæ*) was to be, he lifted the plough and passed over it, (*portavit*).

830. *Vobis.* Twelve MSS. read *bonis.*

831. *Dominæ,* "*Domina,* quæ habet imperium in omnes. V. vs. 859." Gierig. Surely it was Rome, not the earth that was to be the mistress. Two of the best MSS. read *domitæ,* which I think gives a better sense. See v. 861.

Sitque sub hac oriens occiduusqne dies.
Ille precabatur: tonitru dedit omina lævo
Jupiter, et lævo fulmina missa polo.
Augurio læti jaciunt fundamina cives,
Et novus exiguo tempore murus erat.
Hoc Celer urget opus, quem Romulus ipse vocarat;
Sintque, Celer, curæ, dixerat, ista tuæ,
Neve quis aut muros, aut factam vomere fossam
Transeat; audentem talia dede neci.
Quod Remus ignorans, humiles contemnere muros
Cœpit, et, *His populus*, dicere, *tutus erit?*
Nec mora, transiluit. Rutro Celer occupat ausum.
Ille premit duram sanguinolentus humum.
Hæc ubi rex didicit, lacrimas introrsus obortas
Devorat, et clausum pectore vulnus habet.
Flere palam non vult, exemplaque fortia servat,
Sicque meos muros transeat hostis, ait.
Dat tamen exsequias: nec jam suspendere fletum
Sustinet, et pietas dissimulata patet;
Osculaque applicuit posito suprema feretro,
Atque ait, *Invito frater adempte, vale!*
Arsurosque artus unxit. Fecere, quod ille,

833. *Tonitru lævo. Læva fulmina prospera existimantur, quoniam læva parte mundi ortus est*, Plin. H. N. ii. 53. 55. Elsewhere he says, *Fulmina læva prospera, quia sacrificantis vel precantis latus lævum dextrum est ejus qui postulata largitur.*

837. *Celer.* According to Dionysius and Plutarch, Celer was one of the companions of Romulus, and overseer of the building of the walls. In reality he was only a personification of the Equites, who were called Celeres. See Niebuhr, Roman History, Vol. i. 325.

843. *Rutro.* The *rutrum* was a kind of spade, *rutrum, ut ruitrum, a ruendo*, Varro, L. L. iv. *Rutro*, in the text, is the conjecture of Heinsius; the greater part of the MSS. read *retro;* some *rastro*, six *ultro*, one *ristro*. There can be little doubt of *rutro* being the true reading, as it is the term used by other writers.—*Occupat.* See I. 575, and Met. xii. 343.

853. Compare Hom. Il. xxiv. 582, and Virg. Æn. xi. 219.

Faustulus, et mæstas Acca soluta comas.
Tum juvenem nondum facti flevere Quirites;
Ultima plorato subdita flamma rogo est.
Urbs oritur—quis tunc hoc ulli credere posset?—
Victorem terris impositura pedem.
Cuncta regas, et sis magno sub Cæsare semper:
Sæpe etiam plures nominis hujus habe;
Et quoties steteris domito sublimis in orbe,
Omnia sint humeris inferiora tuis.

Dicta Pales nobis. Idem Vinalia dicam.
Una tamen media est inter utramque dies.
Numina vulgares Veneris celebrate puellæ.
Multa professarum quæstibus apta Venus.

855. The Romans were not called Quirites till after their union with the Sabines. Compare Virg. Æn. vi. 776.

856. Remus, a tradition said, was buried on the Remarian hill, a little way from Rome.

860. *Nominis hujus*, i. e. *Cæsaris*.

863—900. On the IX. Kal. Maias, was celebrated the festival, named Vinalia, in honour of Jupiter, or, as some said, of Venus. Masurius *apud* Macrob. (Sat. I. 4,) says, *Vinaliorum dies Jovi sacer est, non, ut quidam putant, Veneri.* And Varro (L. L. V.) *Vinalia dicta a vino. Hic dies Jovis non Veneris. Hujus rei cura non levis in Latio; nam aliquot locis vindemiæ primum a sacerdotibus publica fiebant, ut Romæ etiam nunc; nam Flamen Dialis auspicatur vindemiam, et, ut jussit vinum legere, agna Jovi facit, inter cujus exta cæsa et porrecta flamen prorsus vinum legit.* According to Festus and an old Kalendar, there was another Vinalia, called *rustica*, on the 19th August, and it is evidently of this last that Varro speaks. Ovid seems to have confounded the two, which Pliny (H. N. xviii. 29,) accurately distinguishes. Perhaps, both were sacred to Jupiter, and the circumstance of a festival of Venus falling on the vernal Vinalia, may have led to the supposition of its being sacred to her. Plutarch (Q. R. 45,) calls it Veneralia.

866. *Multa* agrees with *apta*, and is equivalent to *valde*. Some MSS. read *culta*, which Heinsius prefers.—*Professarum*. When a woman at Rome wished to become a *meretrix*, she went before the Ædiles and *professed*, that is, informed them of her intention. She was then entered among the *togatæ*, (v. 134). See Suet. Tib. 35. Tac. Ann. II. 85. The same *mutatis nominibus* is the case at the present day at Rome, Paris,

Poscite ture dato formam populique favorem ;
  Poscite blanditias, dignaque verba joco :
Cumque sua dominæ date grata sisymbria myrto,
  Textaque composita juncea vincla rosa.
Templa frequentari Collinæ proxima portæ
  Nunc decet : a Siculo nomina colle tenent.
Utque Syracusas Arethusidas abstulit armis
  Claudius, et bello te quoque cepit, Eryx ;
Carmine vivacis Venus est translata Sibyllæ,
  Inque suæ stirpis maluit urbe coli.
Cur igitur Veneris festum Vinalia dicant,
  Quæritis, et quare sit Jovis ista dies.

and other cities on the continent. —*Quæstibus.* Alexis, in his comedy, called Ἰσοστάσιος, says of them, Πρῶτον μὲν γὰρ ἐς τὸ κέρδος καὶ τὸ συλᾷν τοὺς πέλας, τἄλλα αὐταῖς παρέργα γίνεται.

869. *Sisymbria.* The *sisymbrium*, also called *thymbræum*, was an odoriferous plant growing in dry places.

870. The garlands of roses were bound with rushes.

871. A temple was dedicated to Venus Erycina at the Colline gate, A. U. C. 571, Liv. xl. 34. There was another temple of this goddess on the Capitoline hill, built by the direction of the Sibylline books, and dedicated A. U. C. 537. Syracuse was taken A. U. C. 540. Ovid, as Neapolis observed, appears to have committed two errors here ; one, in confounding the two temples of Venus Erycina at Rome ; the other, in making the building of a temple depend on an event which did not happen till after it had been built. Gierig defends him in the former case by saying, that v. 873—875, are merely a passing notice of the second temple : in the latter, his defence is, "Fortasse tamen Noster, more poëtarum, a parte bellum Punicum secundum indicare voluit." Greater poets, however, than Ovid, have fallen into as great errors.

874. *Eryx.* This mountain was near Drepanum, on the west side of Sicily. There was on it a magnificent temple of Venus, the erection of which was ascribed to Æneas and the Trojans. Virg. Æn. v. 759. It is, I apprehend, far more probable, that the Venus Erycina was the Astarte or Moon-goddess of the Phœnicians, who was identified with Aphrodite and Venus, and that the founders of the temple were the Carthaginians.

877, 878. The poet would here seem to intimate, that though the festival of Venus and the Vinalia fell on the same day, they were different. See v. 899.—*Quæritis.* See on V. 1.

Turnus an Æneas Latiæ gener esset Amatæ,
Bellum erat. Etruscas Turnus adorat opes.
Clarus erat sumptisque ferox Mezentius armis,
Et vel equo magnus, vel pede major erat.
Quem Rutuli Turnusque suis adsciscere tentant
Partibus. Hæc contra dux ita Tuscus ait:
Stat mihi non parvo virtus mea. Vulnera testor,
Armaque, quæ sparsi sanguine sæpe meo:
Qui petis auxilium, non grandia divide mecum
Præmia de lacubus proxima musta tuis.
Nulla mora est operæ; vestrum dare, vincere nostrum est.
Quam velit Æneas ista negata mihi!
Annuerant Rutuli: Mezentius induit arma.
Induit Æneas, alloquiturque Jovem:
Hostica Tyrrheno vota est vindemia regi;
Jupiter, e Latio palmite musta feres.
Vota valent meliora: cadit Mezentius ingens,
Atque indignanti pectore plangit humum.
Venerat auctumnus, calcatis sordidus uvis:

879. See the last six books of the Æneis.

880. *Adorat.* One MS. has *adoptat,* which Heinsius and Gierig follow.

882. *Equo vel pede.* In horse and foot.

887. *Cato in primo libro Originum ait, Mezentium Rutulis imperasse, ut sibi offerrent quas diis primitias offerebant, et Latinos omnes similis imperii metu ita vocasse: Jupiter, si tibi magis cordi est nos ea tibi dare potius quam Mezentio, uti nos victores facias,* Macrob. Sat. III. 5.

888. *Lacubus.* The *lacus* or vat, was the vessel placed under the wine-press, to receive the liquor that ran out.

894. *Feres.* One of the best MS. reads *feras,* which Heinsius and Gierig receive, as it is a vow. The meaning is, that as the Rutulians had vowed or promised the produce of the following vintage to Mezentius, Æneas promises it, in case of victory, to Jupiter.

897. *Venerat,* etc. On account of the custom of treading out the grapes. Met. II. 21, Virg. G. II. 8. I doubt if it was good taste to personify Autumn in this place. *Quum satur Auctumnus quassans sua tempora pomis, Sordidus et musto spumantes exprimit uvas,* Columella, R. R. x. 43.—*Sordidus.* Five MSS. read *horridus.*

Redduntur merito debita vina Jovi.
Dicta dies hinc est Vinalia. Jupiter illam
Vindicat, et festis gaudet inesse suis.

Sex ubi, quæ restant, luces Aprilis habebit;
In medio cursu tempora veris erunt;
Et frustra pecudem quæres Athamantidos Helles:
Signaque dant imbres: exoriturque Canis.
Hac mihi Nomento Romam quum luce redirem,
Obstitit in media candida pompa via.
Flamen in antiquæ lucum Robiginis ibat,

898. *Vina.* Five MSS. read *vota.*

901—904. On the VII. Kal. Maias, six days from the end of the month, was the middle of spring; the acronych setting of the Ram, rain, and the rising of the Dog, also fell on this day.

904. *Signa dant imbres.* The rains shew themselves. *Signa dare* is the Greek *ἐπισημαίνειν.* Were it not that the meaning of this expression is so incontrovertibly shewn by I. 315, 316, one might be disposed to understand it with Taubner, of the constellations portending rain.—*Exoriturque Canis.* Here is a tremendous error of our poet, for, according to Columella, Pliny, Ptolemy, and to the actual fact, the Dog sets instead of rising at this time. Thus also, Virgil, (G. I. 217,) *Candidus auratis aperit cum cornibus annum Taurus, et averso cedens Canis occidit astro.* One of the best MSS. reads *occidit atque Canis,* but I fear this is only the emendation of some one who saw the error into which the poet had fallen.

904. *Nomento.* Nomentum was a town of the Sabine country; a road named the Via Nomentana led to it from the Viminal gate at Rome. On the following narrative, Gierig observes, " Similia figmenta, vv. 685 et III. 541." I do not see the necessity of supposing these to be fictions. What was more natural than for the poet, when about to write a poem on the Fasti, to direct his attention to things which he had not hitherto heeded, and to inquire into the meaning of what appeared to him deserving of notice.

906. *Candida pompa.* The persons who formed this *pomp* or procession were clad in white, that is, their togæ were either new, or had been scoured for the occasion. *Pompa* is the reading of ten MSS. all the rest have *turba.*

907. *Flamen,* scil. *Quirinalis,* v. 910.---Antiquæ *Robiginis.* The festival of this goddess was called the Robigalia, and was said to have been instituted by Numa, (Plin. xviii. 69, 3,) hence the poet says, *antiquæ. Robigalia dicta ab Robigo. Secundum segetes huic*

Exta canis flammis, exta daturus ovis.
Protinus accessi, ritus ne nescius essem.
Edidit hæc Flamen verba, Quirine, tuus:
Aspera Robigo, parcas Cerealibus herbis,
Et tremat in summa leve cacumen humo.
Tu sata sideribus cœli nutrita secundis
Crescere, dum fiant falcibus apta, sinas.
Vis tua non levis est. Quæ tu frumenta notasti,
Mæstus in amissis illa colonus habet.
Nec venti tantum Cereri nocuere, nec imbres;

deo sacrificatur, ne rubigo occupet segetes, Varro, L. L. V. *Robigalia dies festus VII. Kal. Maias, quo Robigo deo suo, quem putabant rubiginem avertere, sacrificabant*, Festus. *Feriæ Robigo via Claudia ad milliarium quintum, ne robigo frumentis noceat; sacrificium et ludi cursoribus majoribus et minoribus fiunt*, Verrius Flaccus in Fastis. *Inde et Robigus deus et sacra ejus VII. Kal. Maias Robigalia appellantur*, Servius on Geor. I. 151. In all these places, we may see, as also in Gellius, (v. 12,) it is a god Robigus that is spoken of; on the other hand, in this place, of Ovid and in Lactantius, (De Fal. Rel. I.) and Columella, it is a goddess Robigo. May we not thence infer, that as in so many other cases (see above on III. 512. IV. 722,) so in this the dualistic principle of Roman theology may be discovered? Finally, the names *Robigo*, *Robigus*, *Robigalia*, were frequently written *Rubigo*, etc.

908. *Catularia porta Romæ dicta est, quia non longe ab ea ad placandum Caniculæ sidus frugibus inimicum* rufæ *canes immolabantur, ut fruges flavescentes ad maturitatem perducerentur*, Festus. It would appear as if there was some slight mistake here, as it was, as Festus himself tells us, (see preceding note) the god Robigus, and not the Canicula, to whom the sacrifice was made. This is also proved by the word *rufæ*, for *robus*, a word of the same origin was equivalent to ξανθός, whence (Fest. s. v.) the peasants said *robos boves*. The Canicula however was the cause of the dog being sacrificed. Columella (R. R. x. 342). also notices this rite. *Hinc mala Rubigo virides ne torreat herbas Sanguine lactentis catuli placatur et extis.* Ovid alone mentions the sheep.

910. *Edidit*, etc. that is prayed to this effect.

911. *Aspera*. The Robigo, 'ερυσίβη, μίλτος, or *mildew*, i. e. *meal-dew*, (It is *mehlthau* in German,) is a red glutinous powder, which ate into or consumed the stalks of the growing corn, and made them *asperi*, *scabri*.

913. *Secundis*, several MSS. read *secundi*.

Nec sic marmoreo pallet adusta gelu;
Quantum, si culmos Titan incalfacit udos.
Tum locus est iræ, diva timenda, tuæ.
Parce, precor, scabrasque manus a messibus aufer,
Neve noce cultis: posse nocere sat est;
Neu teneras segetes, sed durum amplectere ferrum,
Quodque potest alios perdere, perde prior.
Utilius gladios et tela nocentia carpes.
Nil opus est illis: otia mundus agit.
Sarcula nunc, durusque bidens, et vomer aduncus,
Ruris opes niteant: inquinet arma situs;
Conatusque aliquis vagina ducere ferrum,
Adstrictum longa sentiat esse mora.
At tu ne viola Cererem, semperque colonus
Absenti possit solvere vota tibi.
Dixerat:—a dextra villis mantele solutis,
Cumque meri patera turis acerra fuit.—
Tura focis vinumque dedit, fibrasque bidentis,
Turpiaque obscenæ—vidimus—exta canis.
Tum mihi, Cur detur sacris nova victima, quæris;
—Quæsieram—causam percipe, Flamen ait:
Est Canis—Icarium dicunt—quo sidere moto

919. *Titan.* So the Latin poets named the Sun, either as being the same with Hyperion the Titan or his son, Hes. Th. Mildew was thought to be produced by the rays of the sun acting on the moisture left on the stalks by dew or fog. Plin. xviii. 28.

923. *Robigo* signifies *rust* as well as *mildew.*

933. At the right hand of the Flamen was a woolen towel, (*mantele*) with the fringes, or rather the nap on it, (*villis solutis*) for him to wipe his hands with. The finer kind of towels were without this appendage. *Tonsis mantilia villis.* Virg. G. III. 377.

936. *Obscenæ,* of ill omen on account of the howling.

939. The Canicula was said to be Mæra, the dog of Erigone the daughter of Icarus an Athenian, to whom Bacchus gave wine, which he shared with his workmen, who thinking he had poisoned them, put him to death. Erigone, by means of the dog discovered his

Tosta sitit tellus, præcipiturque seges.
Pro cane sidereo canis hic imponitur aræ,
Et, quare pereat, nil nisi nomen habet.

Quum Phrygis Assaraci Titania fratre relicto
Sustulit immenso ter jubar orbe suum,
Mille venit variis florum dea nexa coronis:
Scena joci morem liberioris habet.
Exit et in Maias sacrum Florale Kalendas.
Tunc repetam: nunc me grandius urget opus.
Aufert Vesta diem: cognati Vesta recepta est
Limine. Sic justi constituere senes.

body, and Bacchus touched by her grief, raised them all three to the skies, making Icarus Bootes, Erigone the Virgin, and Mæra the Canicula or Procyon.

940. *Præcipitur*, scil. *æstu*, is burnt up.

941. *Pro*, instead of.

942. The true cause of many superstitious practices, in which the mystics find such deep meaning.

943. *Phr. Ass. fratre* a periphrasis of Tithonus, Ovid appears to make a mistake here and to confound Tithonus with Ganymedes, as according to most writers, Tithonus was the son of Laomedon, the son of Ilus the brother of Assaracus, whose grand-nephew therefore Tithonus was.—*Titania*. This is the reading of only two MSS. and was first admitted into the text by Burmann. Heinsius however had approved of it. All the rest give *Tithonia*, which Heinsius shews to have been frequently employed by Statius and by Valerius Flaccus but thinks that in all these places it should be changed into Titania. Aurora is called Titania, for the same reason as Diana (Luna) is called so, (Met. III. 173,) and their brother, Sol Titan; see on v. 919.

945. The Floralia began on the IV. Kal. Maias.

946. See V. 183, *et seq.*

949. As it was requisite that the Pontifex Maximus should reside in a public building, near the temple of Vesta, Augustus, when raised to this dignity, assigned a part of his Palatium to the public service, and removed thither the sacred fire of Vesta.—*Aufert*, claims.—*Cognati*. See III. 425. Some MSS. read *cognato*.

950. *Justi senes*. Some editions read *jussi*, instead of *justi*. I know not on what authority. *Patres* for *senes*, is the readnig of several MSS.

Phœbus habet partem ; Vestæ pars altera cessit :
  Quod superest illis, tertius ipse tenet.
State Palatinæ laurus, prætextaque quercu
  Stet domus. Æternos tres habet una deos.

951. The temple of the Palatine Apollo formed another part of the Palatium. Suet. Aug. 29. Propert. II. 23.

952. *Ipse*, Augustus.

953. See I. 614.

P. OVIDII NASONIS

FASTORUM

LIBER V.

QUÆRITIS, unde putem Maio data nomina mensi.
  Non satis est liquido cognita causa mihi.
Ut stat, et incertus qua sit sibi nescit eundum,
  Quum videt ex omni parte viator iter:
Sic, quia posse datur diversas reddere causas,
  Qua ferar, ignoro, copiaque ipsa nocet.
Dicite, quæ fontes Aganippidos Hippocrenes
  Grata Medusæi signa tenetis equi.
Dissensere deæ. Quarum Polyhymnia cœpit
  Prima—Silent aliæ, dictaque mente notant.—

1—110. The poet here enters into a long inquiry on the subject of the origin of the name of May. To free the discussion from dryness, and to give it a dramatic air, he introduces the Muses disputing on this subject.—*Quæritis.* See iv. 878. He addresses his readers in general, and not Germanicus alone, as elsewhere.

7. The poet would appear in this place to confound the springs of Aganippe and Hippocrene, which, though both on Mt. Helicon, were distinct in situation. But he had already (Met. v. 312,) distinguished them, so that we must regard the present as a slip of his memory. *Aganippis,* like *Ausonis*, *Mænalis*, etc. is evidently an adjective.

8. *Med. equi*, Pegasus. See III. 544.

9. *Polyhymnia.* The name of this Muse in all the Greek writers, from Hesiod down, is Πολυμνία; by Ovid and by Horace, (Car. I. 1, 33,) she is called Polyhymnia, a name which could not be written in Greek.

Post chaos, ut primum data sunt tria corpora mundo,
  Inque novas species omne recessit opus;
Pondere terra suo subsedit, et æquora traxit:
  At cœlum levitas in loca summa tulit.
Sol quoque cum stellis nulla gravitate retentus,
  Et vos Lunares exsiluistis equi.
Sed neque Terra diu Cœlo, nec cetera Phœbo
  Sidera cedebant: par erat omnis honos.
Sæpe aliquis solio quod tu, Saturne, tenebas,
  Ausus de media plebe sedere deus;
Et latus Oceano quisquam deus advena junxit,
  Tethys et extremo sæpe recepta loco est;
Donec Honos, placidoque decens Reverentia vultu
  Corpora legitimis imposuere toris.
Hinc sata Majestas, quæ mundum temperat omnem,
  Quaque die partu est edita, magna fuit.

11–54. The *first* opinion. Maius derived its name from Majestas, the daughter of Honos and Reverentia. *Sunt qui hunc mensem ad nostros Fastos transisse commemorant, apud quos nunc quoque vocatur Deus Maius, qui est Jupiter, a magnitudine et majestate dictus.* Macrobius, Sat. I. 12.

10. *Mente notant*, mark in their mind or commit to memory.

11. Compare I. 103. Met I. 1. *et seq.* xv. 239. In these places he speaks of four elements, here of but three, regarding the air and the æther as one.

12. *Omne opus.* The whole mass. Some MSS. read *onus.* See on I. 564.

16. I doubt if it was judicious to personify here.

19. It was in the reign of Saturn that this confusion prevailed, hence no gods are spoken of but Titans, the children of Heaven and Earth; such were Oceanus and Tethys. It would be pressing the poet too closely to ask who the *Dei advenæ* could be in the reign of Saturn.

24. Lenz, who thinks that it is the banquets of the gods of which the poet speaks, in the language of the Roman *triclinium*, understands by *legitimis toris* the couches in such being properly arranged, and the guests placed according to their rank. Gierig rightly understands it of the marriage of Honour and Reverence.

25. *Quæ*, etc. Three of the best MSS. read *hos est dea censa parentes*, which Heinsius and Gierig adopt. Compare Hor. Car. I. 12. 15.

26. *Magna fuit*, scil. Majestas, like Minerva.

Nec mora: consedit medio sublimis Olympo,
Aurea, purpureo conspicienda sinu.
Consedere simul Pudor et Metus. Omne videres
Numen ad hanc vultus composuisse suos.
Protinus intravit mentes suspectus honorum.
Fit pretium dignis, nec sibi quisque placet.
Hic status in cœlo multos permansit in annos:
Dum senior fatis excidit arce deus.
Terra feros partus, immania monstra, Gigantas
Edidit, ausuros in Jovis ire domum.
Mille manus illis dedit, et pro cruribus angues:
Atque ait, In magnos arma movete deos.
Exstruere hi montes ad sidera summa parabant,
Et magnum bello sollicitare Jovem.
Fulmina de cœli jaculatus Jupiter arce
Vertit in auctores pondera vasta suos.
His bene Majestas armis defensa deorum
Restat: et ex illo tempore firma manet.
Assidet illa Jovi: Jovis est fidissima custos,
Et præstat sine vi sceptra tenenda Jovi.
Venit et in terras: coluerunt Romulus illam,
Et Numa: mox alii, tempore quisque suo.
Illa patres in honore pio matresque tuetur:
Illa comes pueris virginibusque venit.
Illa datos fasces commendat, eburque curule:
Illa coronatis alta triumphat equis.

28. *Aurea*, i. e. adorned with gold.---*Sinu*, robe; part for the whole. Compare II. 310.

29. *Pudor et Metus.* The Αἰδὼς and Νέμεσις of Hesiod, (Ἔργα 200.)

30. *Vultus.* One MS. reads *cultus*; either reading gives a good sense.

31. *Suspectus*, a regard, respect for.

34. *Dum senior.* See IV. 197.

35. For the Giant-war, see Met. I. 151. *et seq.* Virg. G. I. 278. Hor. Car. III. 4. 49. Mythology. p. 238.

52. *Illa coronatis*, etc. She accompanies the conquering gene-

Finierat voces Polyhymnia: dicta probaruut
　Clioque, et curvæ scita Thalia lyræ.
Excipit Uranie: fecere silentia cunctæ,
　Et vox audiri nulla, nisi illa, potest.
Magna fuit quondam capitis reverentia cani,
　Inque suo pretio ruga senilis erat.
Martis opus juvenes animosaque bella gerebant,
　Et pro dîs aderant in statione suis.
Viribus illa minor, nec habendis utilis armis,
　Consilio patriæ sæpe ferebat opem.
Nec nisi post annos patuit tunc Curia seros,
　Nomen et ætatis mite Senatus erat.
Jura dabat populo senior: finitaque certis
　Legibus est ætas, unde petatur honos.

rals in their triumphs, giving dignity to them. I know not where the poet got this beautiful fiction of the birth and power of Majesty. It has, I think, a Roman rather than a Grecian air, "Haud dubie poetæ antiquiori debet." Gierig.

54. The poet appears to intimate that each opinion was maintained by three of the Muses. For the names, characters, and attributes of these goddesses, see Mythology, p. 146.

55. The second opinion. Maius and Junius came from *Majores* and *Juniores*. *Fulvius Nobilior in Fastis, quos in æde Herculis Musarum posuit, Romulum dicit postquam populos in majores minoresque divisit, ut altera pars consilio, altera armis rempublicam tueretur, in honorem utriusque partis hunc Maium sequentum mensem Junium vocasse.* Macrobius, I. 12.

57. *Αἰδεῖσθαι πολιοκροτάφους, εἴκειν δὲ γέρουσιν Ἕδρης καὶ γεράων πάντων*, Phocyl. 207. Cicero (Sen. 18.) praises the Lacedæmonians highly for their respect for old age, on the advantages of which he makes his Cato dilate, but properly adds *non cani, non repente auctoritatem accipere possunt*, as this depended on a well-spent life, and, as Menander says, Οὐχ' *αἱ τρίχες ποιοῦσιν αἱ λευκαὶ φρονεῖν, 'Αλλ' ὁ τρόπος ἐνίων ἐστὶ τῇ φύσει Γέρων.*

59. *Παλαιὸς αἶνος· Ἔργα μὲν νεωτέρων, Βουλαὶ δ' ἔχουσι τῶν γεραιτέρων κράτος.* Eurip. frag. Melan.

60. Same as *Pugnabant pro aris et focis.*

64. This derivation of Senatus is also given by Cicero (Sen. 6.). Dionysius (II. 12.) doubts whether the corresponding Greek term *γερουσία* came from age or from honour (*γέρας*).---*Mite* a very appropriate term, "Juventus est *fervida*, senectus *mitis*." Gierig.

66. In the early times of Rome,

Et medius juvenum, non indignantibus ipsis,
Ibat, et interior, si comes unus erat.
Verba quis auderet coram sene digna rubore
Dicere; censuram longa senecta dabat.
Romulus hoc vidit, selectaque pectora Patres
Dixit. Ad hos urbis summa relata novæ.
Hinc sua majores posuisse vocabula Maio
Tangor, et ætati consuluisse suæ.
Et Numitor dixisse potest, Da, Romule, mensem
Hunc senibus! nec avum sustinuisse nepos.
Nec leve præpositi pignus successor honoris
Junius, a juvenum nomine dictus, adest.
Tum sic, neglectos hedera redimita capillos,

the maturity of years was much regarded in the appointments to office. When Corn. Scipio was looking for the Ædileship (A. U. C. 539) the tribunes opposed him because he had not attained the lawful age, Liv. xxv. 2. By the Lex Villia Annalis passed A. U. C. 574. the age for the Quæstorship was made 31, for the Ædileship 37, the Prætorship 40, and the Consulship 43 years.

67. Compare Sall. Jug. 11.

68. See Horace Sat. II. 5. 17.

70. *Censuram*, the right of reprimanding.

71. *Patres*. See Liv. I. 8. Sall. Cat. 6. Vell. Paterc. I. 8.---*Pectora*. Several MSS. read *corpora*.

74. *Tangor*, I am led to believe.

75. It was probably said that this was done by Romulus at the request of Numitor.

76. *Sustinuisse*. "*Non sustinet alterum qui non potest non satisfacere ejus precibus*," Gierig. Compare Met. xiv. 788. Liv. xxxi. 13.

77, 78. June, the poet thinks, being named *a juvenum nomine*, is no slight proof of the correctness of the foregoing etymology. But the origin of June itself is to be proved.---*Præp. hon.* Six MSS. *proposito honori*, some have *propositum*, five give the present reading, the rest *propositi*. Heinsius proposes *præposito honori*, which Krebs adopts.

79---110. The third opinion. The month derived its name from the Pleias Maia. *Cincius mensem nominatum putat a Maia, quam Vulcani dicit uxorem, argumentoque utitur quod flamen Vulcanalis, Kal. Maiis huic deæ rem divinam facit.* Macrob. Sat. I. 12. Again *Contendunt alii Maiam Mercurii Matrem, mensi nomen dedisse.*— There is a festival of Mercury in this month which is in favour of the Pleias; but, on the other side, Maia seems to be an old Italian deity, the female, perhaps, of Maius, (see on v. 11,) and is justly regarded as the Earth, (see on v. 148,) who, under the name of Bona Dea, was worshiped on the

Prima sui cœpit Calliopea chori:
Duxerat Oceanus quondam Titanida Tethyn,
Qui terram liquidis, qua patet, ambit aquis.
Hinc sata Pleïone cum cœlifero Atlante
Jungitur, ut fama est, Pleïadasque parit.
Quarum Maia suas forma superasse sorores
Traditur, et summo concubuisse Jovi.
Hæc enixa jugo cupressiferæ Cyllenes,
Ætherium volucri qui pede carpit iter.
Arcades hunc, Ladonque rapax, et Mænalon ingens
Rite colunt, Luna credita terra prior.
Exsul ab Arcadia Latios Evander in agros
Venerat, impositos attuleratque deos.
Hic, ubi nunc Roma est orbis caput, arbor et herbæ,
Et paucæ pecudes, et casa rara fuit.
Quo postquam ventum, Consistite! præscia mater,
Nam locus imperii rus erit istud, ait.
Et matri et vati paret Nonacrius heros,
Inque peregrina constitit hospes humo.
Sacraque multa quidem, sed Fauni prima bicornis
Has docuit gentes, alipedisque dei.

Kalends. The marriage of Vulcan and Maia accords with Grecian, not with Italian theology. See on III. 512.

79. *Hedera*, the ornament of learned brows, and therefore suited to the Muse of the Epos.

80. *Prima sui chori*, Calliope is placed by Hesiod and all succeeding writers at the head of the list of the Muses. Perhaps in this place the chorus may be those of her sisters, who thought as she did on this subject.

81. Oceanus and Tethys were two of the Titans, the children of Heaven and Earth.

82. *Μνήσομαι Ὠκεανοῖο βαθυῤῥόου· ἐν γὰρ ἐκείνῳ Πᾶσα χθων, ἅτε νῆσος ἀπείριτος, ἐστεφάνωται.* Dionys. Perieg. 3. For proof that the ancient poets represented the Ocean as a huge river which flowed round the earth, see Mythology, pp. 35, 228.

89---90. The country, its rivers and mountains put for the people. For the ante-lunar origin of the Arcadians, see I. 469.

91. See I. 499. *et seq.*

92. *Impositos* scil. *navi suæ.*

93. Compare I. 515, II. 280, III. 71. Virg. Æn. viii. 98.

99. See II. 267—449.

Semicaper, coleris cinctutis, Faune, Lupercis,
Quum lustrant celebres vellera secta vias.
At tu materno donasti nomine mensem,
Inventor curvæ, furibus apte, fidis.
Nec pietas hæc prima tua est: septena putaris,
Pleïadum numerum, fila dedisse lyræ.
Hæc quoque desierat; laudata est voce sororum,
Quid faciam? turbæ pars habet omnis idem.
Gratia Pieridum nobis æqualiter adsit,
Nullaque laudetur plusve minusve mihi.

Ab Jove surgat opus. Prima mihi nocte videnda
Stella est in cunas officiosa Jovis.
Nascitur Oleniæ signum pluviale Capellæ:
Illa dati cœlum præmia lactis habet.

101. *Cinctutis*, same as *succinctis*, which is the reading of several MSS. The Luperci were so called, because they ran, ἐν περιζώμασι, *cincti subligaculis*.

102. *Celebres vias*, the crowded streets.—*Vellera secta*, the goat-skin thongs. Several MSS. read *verbera*.

103. This is the way in which Evander chiefly testified his veneration for Mercury, by naming a month after the god's mother. As to the fact of his being his son, see above I. 471. According to Macrobius, (*ut supra*) traders sacrificed in this month to Maia and Mercury.

104. Compare Hor. Car. I. 10, 6. For the mythology of Mercury, see my Mythology, pp. 124 and 460.

105. *Pietas*, i. e. dutiful regard to his aunts, the Pleiades. The lyre, or *phorminx*, of which the invention was ascribed to Hermes, had seven strings. Ἑπτὰ δὲ συμφώνους ὀΐων ἐτανύσσετο χόρδας. Homer, H. Merc, 25.

108. See on v. 64.

111—128. On the Kalends of May, the star named Capella (αἴξ) which is in the right shoulder of the Heniochus or Charioteer, a constellation on the north side of the Milky Way—rises heliacally, according to Neapolis; cosmically, according to Taubner. Is it not acronychally, according to Ovid? Pliny (xviii. 26,) makes it take place the VIII. Id Maias.—*Ab Jove*, etc. Ἐκ Διὸς αρχώμεθα, Aratus Phæn. 1 Virg. Ec. III. 60.

113, 114. According to Eratosthenes (Catast. 13,) Musæus said, that when Jupiter was born, Rhea gave him to Themis, by whom he was committed to Amalthea, who had him suckled by her goat. Amalthea, we are told by Theon, (ad Arat. 64,) was the daughter of Olenus. Others say,

Naïs Amalthea, Cretæa nobilis Ida,
Dicitur in silvis occuluisse Jovem.
Huic fuit hædorum mater formosa duorum,
Inter Dictæos conspicienda greges,
Cornibus aëriis atque in sua terga recurvis,
Ubere, quod nutrix posset habere Jovis.
Lac dabat illa deo. Sed fregit in arbore cornu:
Truncaque dimidia parte decoris erat.
Sustulit hoc Nymphe, cinxitque recentibus herbis,
Et plenum pomis ad Jovis ora tulit.
Ille, ubi res cœli tenuit, solioque paterno
Sedit, et invicto nil Jove majus erat,
Sidera nutricem, nutricis fertile cornu
Fecit; quod dominæ nunc quoque nomen habet.

Præstitibus Maiæ Laribus videre Kalendæ
Aram constitui, signaque parva deûm.

that Amalthea was the name of the goat, and that she had two kids, which were raised with herself to the skies by her grateful nursling. There is no part of Grecian mythology more obscure than the early history of Jupiter.—*Nascitur*, i. e. *oritur*.—*Pluviale*. Compare Met. III. 594, Virg. Æn. ix. 668, on which Servius says, *Supra Tauri cornua est signum, cui Auriga nomen est. Retinet autem stellas duas in manu, quæ Hædi vocantur et Capram—quorum et ortus et occasus gravissimas tempestates faciunt.*

115. *Naïs*, for *Nympha*, the species for the genus.

119. *Aëriis*, lofty, tall, rising into the air.

123. *Cinxit.* One of the best MSS. which is followed by Heinsius and Gierig, reads *cinctum*.---*Recentibus*, the MSS. also read *decoribus, decentibus, virentibus.*

129---147. The altar of the Guardian (Præstites) Lares was erected on the Kalends of May.

130. *Curius.* Manius Curius Dentatus, the conqueror of the Sabines and of Pyrrhus. There is an apparent difficulty here, as, according to Varro, T. Tatius, the Sabine king built a temple to the Lares, and Dionysius (iv. 14) tells us, that the Compitalia were instituted in their honour by Servius Tullius. The history of Tatius, however, is so purely mythic, that little stress can be laid on the above circumstance, and the fact of the previous worship of the Lares at Rome, does not militate against that of the erection of an altar to them by Curius. The present reading *Vov..........Cur*, was given by Ciofanus, from one MS. of the highest authority;

Voverat illa quidem Curius: sed multa vetustas
Destruit, et saxo longa senecta nocet.
Causa tamen positi fuerat cognominis illis,
Quod præstant oculis omnia tuta suis.
Stant quoque pro nobis, et præsunt mœnibus urbis,
Et sunt præsentes, auxiliumque ferunt.
At canis ante pedes, saxo fabricatus eodem,
Stabat. Quæ standi cum Lare causa fuit?
Servat uterque domum, domino quoque fidus uterque.
Compita grata deo: compita grata cani.
Exagitant et Lar, et turba Diania, fures:
Pervigilantque Lares, pervigilantque canes.
Bina gemellorum quærebam signa deorum,
Viribus annosæ facta caduca moræ:
Mille Lares, Geniumque ducis, qui tradidit illos,
Urbs habet: et vici numina trina colunt.
Quo feror? Augustus mensis mihi carminis hujus
Jus dabit. Interea Diva canenda Bona est.

that of the other MSS. and the previous editions, is *Ara erat quidem illa Curibus*, and it is a matter of great doubt which is the genuine one. One MS. for *voverat*, reads *struxerat*.

137. *Stabat*, scil. at the altar erected by Curius.

140. *Grata*, agreeable. *Compitalia dies attributus Laribus; ideo ubi viæ competunt tum in competis sacrificatur; quotannis is dies concipitur.* Varro, L. L. V. There were 265 *compita Larium* at Rome. Pliny, III. 9.

143, 144. See vv. 129, 130.

145. *Mille*, a definite for an indefinite number.—*Qui. trad.* etc. *Compitales Lares ornari bis anno constituit vernis floribus et æstivis.* Suet. Aug. 31.

146. *Numina trina*, scil. the two Lares, and the Genius of Augustus. Hor. Car. iv. 5, 34. See IV. 954.—*Vici*, the streets.

148—158. The temple of Bona Dea was dedicated on the Kalends of May. It is disputed who this goddess was. Varro said she was Fatua or Fauna, the daughter of Faunus, who was so chaste that she never let herself even be seen by men. Macrobius (I. 12,) tells us, that Corn. Labeo said she was Maia. v. 79. As she is also said to have been the same with Ops, and a pregnant sow was the victim offered to her, (Festus, s. v. Damium,) which was also the victim to Tellus, (Hor. Ep. II. 1, 143.) I think it extremely probable, that Bona Dea was only one of the names of the goddess of the earth.

Est moles nativa: loco res nomina fecit.
Appellant saxum: pars bona montis ea est.
Huic Remus institerat frustra, quo tempore fratri
Prima Palatinæ regna dedistis aves.
Templa Patres illic, oculos exosa viriles,
Leniter acclivi constituere jugo.
Dedicat hæc veteris Clausorum nominis heres,
Virgineo nullum corpore passa virum.
Livia restituit, ne non imitata maritum
Esset, et ex omni parte secuta virum.

Postera quum roseam pulsis Hyperionis astris
In matutinis lampada tollit equis,
Frigidus Argestes summas mulcebit aristas,
Candidaque a Calabris vela dabuntur aquis.
At simul inducunt obscura crepuscula noctem,
Pars Hyadum toto de grege nulla latet.
Ora micant Tauri septem radiantia flammis,
Navita quas Hyadas Graius ab imbre vocat.
Pars Bacchum nutrisse putat: pars credidit esse

149. *Moles nativa*, a natural rock. It was on the Aventine.

152. *Regna.* Three of the best MSS. followed by Heinsius and Gierig, give *signa.*

155, 156. See on IV. 305. It is not certain, however, that it was Claudia Quinta, "Hæc Appia illa Claudia probatæ pudicitiæ femina." Neapolis.

157, 158. Compare I. 649.

159—182. On the second of May, the wind Argestes began to blow, and the Hyades rose.—*Hyperionis.* Aurora, the daughter of Hyperion.

161. Argestes, called also Caurus or Corus, was the north-west wind, and was considered to be very cold.—*Mulcebit.* Five MSS. read *miscebit,* which Burmann approved, and Gierig adopted.

162. *A Cal. aq.* For vessels sailing from the east coast of Italy to Greece, the north-west wind, also called by the Greeks Iapyx, was eminently favourable. Hor. Car. I. 3, 4. Most MSS. read *a capreis,* four *a campis,* three *a canis,* one *qua canis.* The reading of the text was given by Neapolis from a MS. of no great authority.

163. The rising of the Hyades acronychally. This, perhaps, is an error, for Pliny (xviii. 66,) says *VI. Non. Maii Cæsari Suculæ matutino oriuntur.*

166. There are three derivations

Tethyos has neptes, Oceanique senis.
Nondum stabat Atlas humeros oneratus Olympo,
Quum satus est forma conspiciendus Hyas.
Hunc stirps Oceani maturis nisibus Æthra
Edidit, et Nymphas: sed prior ortus Hyas.
Dum nova lanugo, pavidos formidine cervos
Terret: et est illi præda benigna lepus.
At postquam virtus annis adolevit, in apros
Audet et hirsutas cominus ire feras.
Dumque petit latebras fetæ catulosque leænæ,
Ipse fuit Libycæ præda cruenta feræ.
Mater Hyan, et Hyan mœstæ flevere sorores,
Cervicemque polo suppositurus Atlas.
Victus uterque parens tamen est pietate sororum.
Illa dedit cœlum: nomina fecit Hyas.

Mater, ades, florum, ludis celebranda jocosis:
Distuleram partes mense priore tuas.

of this name, one which the poet follows from ὕειν to rain; a second from the letter Υ, which the constellation was thought to resemble; a third from ὗς *sus*, which is supported by the Latin name *Suculæ*. I am disposed to prefer this last, (Mythology, p. 418,) as also are Göttling and Nitzsch, two distinguished critics of the present day.

171. Atlas was the father of Hyas and the Hyades.

182. *Illa* scil. *pietas*.—*Nomina*, etc. "Sed si nauta Græcus Hyadas ab imbre vocavit, ut vs. 166, recte admonitum est, quid opus erat idem nomen etiam ex mythis repetere. Ita poëtæ sententia secum pugnat." Gierig; who had already observed, that *grege Hyadum*, v. 164, was an allusion to the derivation from ὗς.

183—378. The poet now returns to the Floralia, which he had briefly noticed at the end of the preceding book. These games were instituted according to Pliny, (xviii. 29.) A. U. C. 516. *ex oraculis Sibyllæ, ut omnia bene deflorescerent.* Velleius (I. 14.) gives A.U.C.513. as the date; which is the true one. The Floralia began on the 28th of April, and ended on the 3d of May.—*Mater florum.* "Matres earum rerum dicuntur Deæ quibus præsunt," Gierig. For the general principle see Mythology, p. 6.

189. *Circus*, that is, the games of the Floral Circus, which were continued into May. The Circus Floræ was in the sixth region of the city. For these games, see

Incipis Aprili: transis in tempora Maii.
Alter te fugiens, quum venit alter, habet.
Quum tua sint cedantque tibi confinia mensum,
Convenit in laudes ille vel iste tuas.
Circus in hunc exit, clamataque palma theatris:
Hoc quoque cum Circi munere carmen eat.
Ipsa doce, quæ sis. Hominum sententia fallax,
Optima tu proprii nominis auctor eris.
Sic ego. Sic nostris respondit diva rogatis:
—Dum loquitur, vernas efflat ab ore rosas—
Chloris eram, quæ Flora vocor. Corrupta Latino
Nominis est nostri littera Græca sono.
Chloris eram Nymphe campi felicis, ubi audis

vv. 371, 372.—*Theatris*, the spectators who testified their approbation by clapping of hands, etc. *Tota theatra reclamant*, Cicero Orat. III. 50.

190. *Munere. Munus* was properly used only of gladiatorial shews. The poet in employing it here, uses a poet's privilege.

195. *Cloris eram*, etc. The name Chloris, is akin to χλόη grass, and χλωρὸς green, flourishing; Flora is related in the same way to Flos. Chloris and Flora are therefore kindred terms, and the latter is not, as the poet says, derived from the former. I am not certain that the older Grecian Mythology acknowledged a goddess of flowers. Lenz infers from the poem of Catullus on Berenice's hair, which is a translation from Callimachus, that the Greeks had an ancient legend about Chloris, the wife of Zephyrus, which the Alexandrian poet transferred to Arsinoë, the wife of Ptolemy Philadelphus, and that Ovid probably derived it from the Αἴτια of Callimachus. Nonnus, (xi. 363, xxxi. 106. 110,) is the only Greek poet, who, to my knowledge, notices this story of Chloris. From his late age he is of little authority, and the Italian Fauns are actors in his heterogenious poem. According to Varro, (L.L. V.) Flora was an ancient Sabine deity, whose worship was brought to Rome by Tatius, and when we consider the rural character of the ancient Italian religion in general, there can be but little doubt of its having always recognised a patroness of the flowers. The silly, tasteless fiction, transmitted to us by Plutarch, (Q. R. 35,) and the Fathers of the Church, of Flora having been a courtizan, who left her wealth to the Roman people, on condition of their celebrating games in her honour, and of the Senate having, out of shame, feigned that she was the goddess of flowers—is utterly undeserving of notice.

197. *Campi felicis*. The *Campus Felix* of Ovid was, I think,

Rem fortunatis ante fuisse viris.
Quæ fuerit mihi forma, grave est narrare modestæ:
Sed generum matri repperit illa deum.
Ver erat: errabam: Zephyrus conspexit. Abibam:
Insequitur; fugio. Fortior ille fuit.
Et dederat fratri Boreas jus omne rapinæ,
Ausus Erechthea præmia ferre domo.
Vim tamen emendat dando mihi nomina nuptæ:
Inque meo non est ulla querela toro.
Vere fruor semper: semper nitidissimus annus.
Arbor habet frondes, pabula semper humus.
Est mihi fecundus dotalibus hortus in agris.
Aura fovet; liquidæ fonte rigatur aquæ.
Hunc meus implevit generoso flore maritus:
Atque ait, Arbitrium tu, dea, floris habe.
Sæpe ego digestos volui numerare colores;
Nec potui; numero copia major erat.
Roscida quum primum foliis excussa pruina est,
Et variæ radiis intepuere comæ;
Conveniunt pictis incinctæ vestibus Horæ,

the 'Ηλύσιον πέδιον of Homer, (Od. iv. 564,) rather than the *μακάρων νήσους* of Hesiod, ("Εργα, 170). See Mythology, pp. 36 and 229. Compare Hor. Epod. xvi. 41. The localisers of the fictions of the poets make the Canary Isles to be this blissful region.

203. For this Athenian legend of Boreas carrying off Orithyia, the daughter of Erechtheus, as she was dancing in a choir of maidens on the banks of the Ilissus, see Met. vi. 677. Herod. vii. 189, Mythology, pp. 227, 346. Orithya, I may observe, signifies *mountain-rusher*, ("Ορει θύουσα) and was, therefore, a good name for the spouse of the North-wind. Athenian vanity made her a mortal, and daughter of an Attic king.

211. *Generoso*, of the finest kinds. *Pruna generosa*, Met. xiii. 818, *generosa uva*, Rem. Am. 567. *generosum pecus*. Virg. G. III. 75.

216. *Comæ*, the flowers, IV. 38.

217. The Horæ are the goddesses of the Seasons. They were the daughters of Jupiter and Themis. Hesiod. Theog. 900.—*Incinctæ*, i. e. *succinctæ*. See II. 634. *Pictis vestibus*, πέπλους ἐννύμεναι δροσεροὺς ἀνθῶν πολυτερπῶν, says

Inque leves calathos munera nostra legunt.
Protinus accedunt Charites, nectuntque coronas,
Sertaque cœlestes implicitura comas.
Prima per immensas sparsi nova semina gentes.
Unius tellus ante coloris erat.
Prima Therapnæo feci de sanguine florem:
Et manet in folio scripta querela suo.
Tu quoque nomen habes cultos, Narcisse, per hortos:
Infelix, quod non alter et alter eras!
Quid Crocon, aut Attin referam, Cinyraque creatum,
De quorum per me vulnere surgit honor?
Mars quoque, si nescis, per nostras editus artes.

the Orphic Hymn (xlii. 6,) of them. For *vestibus,* three MSS. read *floribus.*

219. The Charites or Graces were also the children of Jupiter; they presided over social enjoyments, and were the bestowers of all grace and elegance. The occupation of the Charites and Horæ among the flowers is thus beautifully described by the author of the lost poem, named the Cypria, *῞Ειματα μὲν χροῖας τότε αἱ Χάριτές τε καὶ Αὖραι Ποίησαν καὶ ἔβαψαν ἐν ἄνθεσιν εἰαρινοῖσιν, Οἷα φοροῦσ' ῞Ωραι, ἔν τε κρόκῳ ἔν θ' ὑακίνθῳ, ῎Εν τ' ἴῳ θαλέθοντι, ῥόδου τ' ἔνι ἄνθεϊ καλῷ, ῾Ηδέϊ, νεκταρέῳ, ἔν τ' ἀμβροσίαις καλύκεσσιν ῎Ανθεσι Ναρκίσσου καλλιχρόου.* For the Horæ and Charites, see Mythology, p. 150—153.

221. It is not unlikely that the poet, who does not say where the garden of Flora was, placed it mentally on the western margin of the earth, where so many of the wonders of ancient Grecian fable lay. See vv. 233, 234.

223. Hyacinthus, a Spartan youth, beloved by Apollo, and turned into a flower of his own name. Met. x. 162. Therapnæ was a town of Laconia.

225. See Met. III. 407, *et seq.*

226. *Alter et alter,* scil. that he and his shadow were not different persons.

227. Crocus, Met. iv. 283. Attis above, IV. 223. In the Met. (x. 103,) Cybele changes him into a pine-tree, but Arnobius (v. p. 181,) says, *Fluore de sanguinis viola flos nascitur, et redimitur ex hac arbos* (pinus). Adonis, the son of Cinyras, was turned into an anemone. Met. x. 728. See Mythology, pp. 109, 110.

229. In Homer, Hesiod, and Apollodorus, and the Greek poets and mythographers in general, Ares, the god corresponding to the Italian Mars, is the son of Jupiter and Juno. The present legend I regard as the fiction of some Italian, or, perhaps, of a Greek who was desirous of ministering to the vanity of the Romans. I think that many legends

Jupiter hoc ut adhuc nesciat, usque precor.
Sancta Jovem Juno, nata sine matre Minerva,
Officio doluit non eguisse suo.
Ibat, ut Oceano quereretur facta mariti:
Restitit ad nostras fessa labore fores.
Quam simul adspexi, Quid te, Saturnia, dixi,
Attulit? Exponit, quem petat illa locum.
Addidit et causam. Verbis solabar amicis.
Non, inquit, verbis cura levanda mea est.
Si pater est factus neglecto conjugis usu
Jupiter, et solus nomen utrumque tenet;
Cur ego desperem fieri sine conjuge mater,
Et parere intacto, dummodo casta, viro?
Omnia tentabo latis medicamina terris,
Et freta Tartareos excutiamque sinus.
Vox erat in cursu: vultum dubitantis hæbebam.
Nescio quid, Nymphe, posse videris, ait.
Ter volui promittere opem, ter lingua retenta est:
Ira Jovis magni causa timoris erat.
Fer, precor, auxilium, dixit; celabitur auctor:

were invented in this way. Such, for example, is the tale of Faunus and Hercules (above, II. 305, *et seq.*) devised to explain a custom of the Roman Luperci. They are wrong who think that the taste and talent for devising mythes ceased, when real history began. The present legend is only to be found in Ovid; but Festus evidently alludes to it, for, treating of the etymon of Gradivus, he says, *Vel, ut alii dicunt, quia* gramine *sit natus.*

233. Compare Hom. Il. xiv. 301. Met. II. 509.—*Facta.* Heinsius, on the authority of one MS. reads *furta.*

243, 244. Somewhat like her declaration in Virgil, *Flectere si nequeo Superos Acherunta movebo,* which may have been in Ovid's mind.

245. *Vox erat in cursu.* This may refer either to Juno or to Flora; but it is evident that the poet is speaking of Juno, and means that as she proceeded in her complaint, she marked the change in the countenance of her auditress. Taubner's interpretation is curious; he supposes the meaning to be: Juno spoke as she ran! Compare VI. 362, and Met. xiii. 508.

Et Stygiæ numen testificatur aquæ.
Quod petis, Oleniis, inquam, mihi missus ab arvis
Flos dabit. Est hortis unicus ille meis.
Qui dabat, Hoc, dixit, sterilem quoque tange juvencam;
Mater erit. Tetigi; nec mora, mater erat.
Protinus hærentem decerpsi pollice florem.
Tangitur; et tacto concipit illa sinu.
Jamque gravis Thracen et læva Propontidos intrat,
Fitque potens voti; Marsque creatus erat;
Qui memor accepti per me natalis, Habeto
Tu quoque Romulea, dixit, in urbe locum.
Forsitan in teneris tantum mea regna coronis
Esse putes; tangit numen et arva meum.
Si bene floruerint segetes, erit area dives:
Si bene floruerit vinea, Bacchus erit.
Si bene floruerint oleæ, nitidissimus annus,
Pomaque proventum temporis hujus habent.
Flore semel læso pereunt viciæque fabæque,
Et pereunt lentes, advena Nile, tuæ.
Vina quoque in magnis operose condita cellis

251. *Oleniis.* Olenus was a town of Achæa. There was another of this name in Bœotia.

253. *Qui dabat.* Probably Zephyrus.

257. Thrace, on the left of the Propontis, was regarded as the birth-place and favourite abode of Mars, on account of the martial character of the people.

259. This strengthens what I said above respecting the late age of the fiction.

261. *Coronis.* He calls the flowers crowns or garlands, not as being the crown of the plant, for that is true of all that follow, but as being used for making them. He goes on to say that Flora presided over *blossoms*, as well as flowers.

265, 266. This is said no where else of the olive. Of the almond, we read, *Ὅρα τὴν ἀμυγδαλὴν τῷ καρπῷ βριθομένην· τοιγαροῦν εὐετηρίας τεκμήριον μέγιστον.* Theophil. Probl. nat. 17. See also Virg. G. I. 187.

267. Compare Virgil, G. I. 228.

268. See II. 68.

269. The poet could not abstain from taking advantage of a figurative employment of the word *flos*, and, ascribing to Flora, what did not belong to her. "Quæ de *vino* sequuntur, ea melius abes-

Florent, et nebulæ dolia summa tegunt.
Mella meum munus. Volucres ego mella daturas
Ad violam, et cytisos, et thyma cana voco.
Nos quoque idem facimus tunc, quum juvenilibus annis
Luxuriant animi, corporaque ipsa vigent.
Talia dicentem tacitus mirabar. At illa,
Jus tibi discendi, si qua requiris, ait.
Dic, dea, ludorum, respondi, quæ sit origo.
Vix bene desieram ; rettulit illa mihi.
Cetera luxuriæ nondum instrumenta vigebant:
Aut pecus, aut latam dives habebat humum.
Hinc etiam *locuples*, hinc ipsa *pecunia* dicta est.
Sed jam de vetito quisque parabat opes.
Venerat in morem populi depascere saltus:

sent." Gierig. The *flos* and *nebula* of wine, are the light scum which comes upon its surface when new. *Si vinum florere incipiet, sæpius curare oportebit, ne flos ejus pessum eat et saporem vitiet.* Columella, R. R. xii. 30. *Flos vini candidus probatur; rubens triste signum est, si non is vini color sit—Quod celeriter florere cœperit, odoremque trahere, non exit diutinum.* Plin. H. N. xiv. 21.

273, 274. The *flower* of youth—another figurative employment of the word.

277. He now proceeds to relate the historic origin of the Floral games.

279. Compare Sallust, Cat. 25, *Docta psallere, saltare et multa alia, quæ instrumenta luxuriæ sunt.*

281. *Hinc et locupletes dicebant loci, hoc est agri, plenos. Pecunia ipsa a pecore appellabatur.* Plin. xviii. 3.

283. The subject of the Roman public land, and the Agrarian law, has been treated and explained in a most masterly manner by the illustrious Niebuhr, but it would be impossible to do justice to his views in the compass of a note. I must, therefore, refer the reader to his Roman History, Vol. II. p. 129, *et seq.* (Hare and Thirlwall's translation,) or Vol. II. p. 353, *et seq.* (Walter's translation). A sufficiently full account of these matters will be found in Nos. xv. and xxii. of the Foreign Quarterly Review. In my Outlines of History, (p. 72,) I have given a brief account of them.—*Populi saltus.* These were the *pascua*, the public pastures, for the liberty of grazing which a rent was to be paid to the state, but of which the payment was frequently eluded by favour or power. *Etiam nunc in tabulis Censoriis pascua dicuntur omnia, ex quibus populus reditus habet, quia diu hoc solum vectigal fuerat.* Pliny, *ut supra.*

Idque diu licuit, pœnaque nulla fuit.
Vindice servabat nullo sua publica vulgus:
Jamque in privato pascere inertis erat.
Plebis ad Ædiles perducta licentia talis
Publicios; animus defuit ante viris.
Rem populus recipit: mulctam subiere nocentes.
Vindicibus laudi publica cura fuit.
Mulcta data est ex parte mihi: magnoque favore
Victores ludos instituere novos.
Parte locant clivum, qui tunc erat ardua rupes.
Utile nunc iter est, Publiciumque vocant.
Annua credideram spectacula facta; negavit:
Addidit et dictis altera verba suis.
Nos quoque tangit honos, festis gaudemus et aris:
Turbaque cœlestes ambitiosa sumus.
Sæpe deos aliquis peccando fecit iniquos:

287, 288. L. and M. Publicii Mallcoli, were Ædiles Plebis, A. U. C. 513. The poet here, as elsewhere, shews his superficial knowledge of the history of his country, for A. U. C. 457, *ab Ædi libus Pl. L. Ælio. Pæto. et C. Fulvio Curvo ex multaticia pecunia, quam exegerunt pecuariis damnatis, ludi facti, pateræque aureæ ad Cereris positæ.* Liv. x. 23, and a road was made A. U. C. 462, by the Curule Ædiles, out of similar fines. Liv. x. 47. As by the Licinian law, no one was allowed to put more than 100 head of black, or 500 head of small cattle on the public pastures, these fines were probably imposed on those who had exceeded that number.

291. Besides the institution of the Floral games, a temple, of which the poet does not speak, was built to Flora out of that money, which was repaired by Tiberius, A. U. C. 773. Tacit. An. II. 49.

292. *Victores,* scil. the Ædiles.

293. *Clivus Publicius ab ædilibus plebei Publiciis, qui eum publice ædificarunt.* Varro, L. L. iv. Festus, who gives a similar account, adds, *munierunt, ut in Aventinum vehicula Velia venire possent.* A *clivus,* was a carriage-way up a hill.

298. *Turba,* etc. This low idea of their gods, was one of the greatest blemishes of the theology of the Greeks and Romans. It pervades all their mythology. See above, on I. 445. Hom. Il. ix. 497. Similar notions still prevail in modern Italy, and in many other countries.

299. *Iniquos,* that is, incensed or unfavourable, the contrary of *æquos.*

Et pro delictis hostia blanda fuit.
Sæpe Jovem vidi, quum jam sua mittere vellet
Fulmina, ture dato sustinuisse manum.
At si negligimur, magnis injuria pœnis
Solvitur, et justum præterit ira modum.
Respice Thestiaden; flammis absentibus arsit.
Causa est, quod Phœbes ara sine igne fuit.
Respice Tantaliden: eadem dea vela tenebat.
Virgo est, et spretos bis tamen ulta focos.
Hippolyte infelix, velles coluisse Dionen,
Quum consternatis deripereris equis.
Longa referre mora est correcta oblivia damnis.
Me quoque Romani præteriere Patres.
Quid facerem? per quod fierem manifesta doloris?
Exigerem nostræ qualia damna notæ?
Excidit officium tristi mihi. Nulla tuebar
Rura, nec in pretio fertilis hortus erat.
Lilia deciderant: violas arere videres,
Filaque punicei languida facta croci.
Sæpe mihi Zephyrus, Dotes corrumpere noli
Ipsa tuas, dixit. Dos mihi vilis erat.
Florebant oleæ; venti nocuere protervi.
Florebant segetes; grandine læsa Ceres.
In spe vitis erat: cœlum nigrescit ab Austris,
Et subita frondes decutiuntur aqua.

305. *Thestiaden*, Meleager. See Met. 270, *et seq.* Hom. Il. ix. 527, *et seq.* Mythology, p. 287.

307. *Tantaliden.* Agamemnon, descended from Pelops, the son of Tantalus. The Grecian fleet, as is well-known, was detained at Aulis by the anger of Diana.—*Vela*, Neapolis read *tela*, and thought of Niobe.

308. *Virgo est*, from whom, therefore, more mildness was to be expected.

309. See above, III. 265.—*Dionen.* Venus. See II. 461.

311. *Oblivia*, forgetfulness; or rather neglect.

312. *Præteriere*, i. e. neglected to celebrate the Floral games.

Nec volui fieri, nec sum crudelis in ira:
  Cura repellendi sed mihi nulla fuit.
Convenere Patres, et, si bene floreat annus,
  Numinibus nostris annua festa vovent.
Annuimus voto. Consul cum Consule ludos
  Postumio Læenas persoluere mihi.
Quærere conabar, quare lascivia major
  His foret in ludis, liberiorque jocus:
Sed mihi succurrit, numen non esse severum,
  Aptaque deliciis munera ferre deam.
Tempora sutilibus cinguntur tota coronis,
  Et latet injecta splendida mensa rosa.
Ebrius incinctis philyra conviva capillis

329. In the consulate of L. Postumius Albinus, and M. Popilius Lænas, A. U. C. 581, it was directed that the Floral games should be celebrated every year.

331. The Floralia were of an exceedingly lascivious character. The utmost license of language prevailed, and, at the sound of trumpets, lewd women came forth and ran and danced naked before the spectators. The Fathers of the Church, Arnobius and Lactantius, are unsparing in their censure of them. When Cato once appeared at them, the people were so awed at his presence, that they would not call on the women to strip. Val. Max. II. 10. This practice probably gave occasion to the legend already noticed, see on v. 195, of Flora having been herself a *meretrix*. Ovid views matters here with a more lenient eye.

335, *Tempora*, etc. He is not now narrating what took place at the Floralia, but showing how the gifts of Flora ministered to joy and pleasure.--*Sut. cor.* crowns made of rose-petals sewed together. There were also *pactiles coronæ*, or crowns made of various flowers, *Jam tunc coronæ deorum honos erant, et Larium publicorum privatorumque, ac sepulchrorum et Manium, summaque auctoritas pactili coronæ. Sutiles Saliorum sacris invenimus et sollemnes cœnis. Transiere deinde ad rosaria, eoque luxuria processit, ut non esset gratia nisi mero folio.* Plin. H. N. xxi. 3, 8.

336. It was the custom at banquets to shower down roses on the guests and the tables. See. v. 369.

337. Dancing was looked upon by the Romans as highly indecorous and unbecoming in a respectable person. See Corn. Nep. Epam. I. Corte on Sall. Cat. 25. 2. None danced but those who were drunk.—*Philyra*, the interior bark of the linden or lime-tree. It was much used for making these festive crowns. Plin. H. N. xvi. 14. xxi. 3. Hor. Car. I. 38. 2.---*Incinct. capil. Incinctus* seems

Saltat, et imprudens vertitur arte meri.
Ebrius ad durum formosæ limen amicæ
Cantat. Habent unctæ mollia serta comæ.
Nulla coronata peraguntur seria fronte;
Nec liquidæ vinctis flore bibuntur aquæ.
Donec eras mixtus nullis, Acheloë, racemis,
Gratia sumendæ non erat ulla rosæ.
Bacchus amat flores: Baccho placuisse coronam,
Ex Ariadnæo sidere nosse potes.
Scena levis decet hanc: non est, mihi credite, non est
Illa cothurnatas inter habenda deas.
Turba quidem cur hos celebret meretricia ludos,
Non ex difficili causa petita subest.
Non est de tetricis, non est de magna professis:
Vult sua plebeio sacra patere choro:
Et monet ætatis specie, dum floreat, uti:

here to be used for the simple *cinctus*; elsewhere (II. 635, V. 217. 675,) it is equivalent to *succinctus.*

338. *Imprudens,* etc. Scarcely knowing what he is doing, he is whirled about by the art taught by wine, *i. e.* he dances. *Ille liquor docuit voces inflectere cantu, Movit et ad certos nescia membra modos,* Tibull. I. 2. 37. For *vertitur* some MSS. read *utitur,* which is perhaps the better reading.

339, 340. This custom of lovers among the ancients is well known. See. IV. 110. *At lacrumans exclusus amator limina sæpe, Floribus et sertis operit, postesque superbos Unguit amaricino,* Lucret. iv. 171. Hence Heinsius would read *serta fores,* than which emendation Gierig thinks nothing can be more certain.

343. *Acheloë.* The name of this river is here as in Virgil (G. I. 9,) used for water in general.

343. See III. 513.

347. *Scena levis,* etc. the light, the comic, the farcical opposed to the grave, tragic scene.----*Cothurn. deas.*, is either the grave, stately goddesses, or, what is nearly the same thing, those who used to be introduced on the *cothurned,* or tragic stage, such as Diana and Minerva.

351. Here Flora is again opposed to the serious, respectable goddesses.–*Tetricis,* grave, severe. *Tetrica et tristis Sabinorum disciplina,* Liv. I. 18.---*De magna.* Ten MSS. read *dea magna.*

352. *Plebeio choro,* scil. the *Meretrices,* who were of course of low birth·

353. *Specie,* the beauty of youth.

Contemni spinam, quum cecidere rosæ.
Cur tamen, ut dantur vestes Cerealibus albæ,
Sic est hæc cultu versicolore decens?
An quia maturis albescit messis aristis,
Et color et species floribus omnis inest?
Annuit; et motis flores cecidere capillis,
Accidere in mensas ut rosa missa solet.
Lumina restabant; quorum me causa latebat,
Quum sic errores abstulit illa meos:
Vel quia purpureis collucent floribus agri;
Lumina sunt nostros visa decere dies:
Vel quia nec flos est hebeti, nec flamma, colore;
Atque oculos in se splendor uterque trahit;
Vel quia deliciis nocturna licentia nostris
Convenit. A vero tertia causa venit.
Est breve præterea, de quo mihi quærere restat,
Si liceat, dixi. Dixit et illa, Licet.
Cur tibi pro Libycis clauduntur rete leænis
Imbelles capreæ, sollicitusque lepus?
Non sibi, respondit, silvas cessisse, sed hortos,
Arvaque pugnaci non adeunda feræ.
Omnia finierat: tenues secessit in auras.
Mansit odor: posses scire fuisse deam.
Floreat ut toto carmen Nasonis in ævo,
Sparge, precor, donis pectora nostra tuis.

Nocte minus quarta promet sua sidera Chiron

355. See IV. 619. The poet's reasons are good.

361. *Lumina*, the torches which were used at the Floralia.

362. *Errores*. See IV. 669. VI. 255.

363. *Pur. flor. Purpureus* is used of any bright splendid colour.

371. These animals were hunted in the Circus Floræ, at the time of the Floralia. *Floralicias lasset arena feras*. Martial. viii. 66. 4.

375. *Tenues*, etc. Compare Virg. Æn. II. 791. ix. 657.

376. Compare Virg. Æn. I. 403.

379--414. On the V. Non, the

Semivir, et flavi corpore mixtus equi.
Pelion Hæmoniæ mons est obversus in Austros:
Summa virent pinu: cetera quercus habet.
Phillyrides tenuit. Saxo stant antra vetusto,
Quæ justum memorant incoluisse senem.
Ille manus, olim missuras Hectora leto,
Creditur in lyricis detinuisse modis.
Venerat Alcides exhausta parta laborum,
Jussaque restabant ultima pæne viro.
Stare simul casu Trojæ duo fata videres:
Hinc puer Æacides, hinc Jove natus erat.
Excipit hospitio juvenem Philyreïus heros:
Et causam adventus hic rogat: ille docet.
Perspicit interea clavam spoliumque leonis,
Virque, ait, his armis, armaque digna viro!
Nec se, quin horrens auderent tangere setis
Vellus, Achilleæ continuere manus.
Dumque senex tractat squalentia tela venenis,
Excidit, et lævo fixa sagitta pede est.
Ingemuit Chiron, traxitque e vulnere ferrum:
Et gemit Alcides, Hæmoniusque puer.
Ipse tamen lectas Pagasæis collibus herbas
Temperat, et varia vulnera mulcet ope.
Virus edax superabat opem, penitusque recepta

third day of the month, (*nocte minus quarta*) the Centaur rises. Chiron was the offspring of the Oceanide Phillyra, by Saturn, who had taken the form of a horse, and he was half-man half-horse. Virg. G. III. 92. Mythology, pp. 49, 283.

381. Hæmonia was a name of Thessaly.

384. *Justum senem.* Chiron is called by Homer, (Il. xi. 832,) δικαιότατος Κενταύρων.

385. Achilles was committed to the care of Chiron.---*Miss. leto.* Compare Hom. Il. I. 3.

388. According to Apollodorus, it was when Hercules was on his fourth task, that the following accident happened to Chiron. See Mythology, p. 316.

389. *Duo fata.* Because Troy suffered from both, being taken by one, and reduced to extremity by the other.

403. According to Pliny, (H.

Ossibus et toto corpore pestis erat.
Sanguine Centauri Lernææ sanguis Echidnæ
Mixtus ad auxilium tempora nulla dabat.
Stabat, ut ante patrem, lacrimis perfusus Achilles:
Sic flendus Peleus, si moreretur, erat.
Sæpe manus ægras manibus fingebat amicis:
Morum, quos fecit, præmia doctor habet.
Oscula sæpe dedit; dixit quoque sæpe jacenti:
Vive, precor; nec me care relinque pater!
Nona dies aderat, quum tu, justissime Chiron,
Bis septem stellis corpora cinctus eras.

Hunc Lyra curva sequi cuperet; sed idonea nondum
Est via. Nox aptum tertia tempus erit.

Scorpios in cœlo, quum cras lucescere Nonas
Dicimus, a media parte notandus erit.

Hinc ubi protulerit formosa ter Hesperus ora,
Ter dederint Phœbo sidera victa locum;

N. xxv. 6,) he recovered. *Centaurio curatus dicitur Chiron, quum Herculis excepti hospitio pertractanti arma sagitta cecidisset in pedem.*

410. Heinsius regarded this line as spurious, and, as the work of some grammarian or pædagogue, and even as semi-barbarous Latin. It has been defended by Heinz and Krebs. In Euripides, (Iph. Aul. 926,) Achilles says of himself. *'Εγὼ δ' ἐν ἀνδρὸς εὐσεβεστάτου τραφεὶς Χείρωνος ἔμαθον τοὺς τρόπους ἁπλοῦς ἔχειν.*

415, 416. Lyra rises acronychally the III. Non.

417, 418. One part of the Scorpion sets cosmically the day before the Nones. *Pridie Nonas Maias Nepa medius occidet.* Columella, R. R. xi. 2. *Nepa* is used for *Scorpio,* by Manilius and others, as well as Columella.

419---492. The Lemuria began on the VII. Id. and lasted for three days, but not continuously, as appears from v. 491, and an ancient Calendar. The *Mundus* (See on IV. 821,) was regarded as the door of the under world, and was believed to be open three days in the year for the spirits of the departed to revisit the earth. Festus v. Mundus. There may be some relation between these three days

Ritus erit veteris, nocturna Lemuria, sacri :
Inferias tacitis Manibus illa dabunt.
Annus erat brevior, nec adhuc pia Februa norant,
Nec tu dux mensum, Jane biformis, eras.
Jam tamen extincto cineri sua dona ferebant,
Compositique nepos busta piabat avi.
Mensis erat Maius, majorum nomine dictus,
Qui partem prisci nunc quoque moris habet.
Nox ubi jam media est, somnoque silentia præbet,
Et canis et variæ conticuistis aves ;
Ille memor veteris ritus timidusque deorum
Surgit :—habent gemini vincula nulla pedes—
Signaque dat digitis medio cum pollice junctis,

and those of the Lemuria.---*Protulerit.* See III. 345. Trist. III. 10, 9. Hor. Sat. I. 8, 21. Fourteen MSS. read *sustulerit,* one *prætulerit,* others *pertulerit* or *propulerit.*---*Formosa ora.* Compare Virg. Æn. viii. 589, *et seq.*

422. *Tacitis Manibus,* i. e. the Lemures, whom (v. 481,) he calls *animas Silentum.* According to Ovid's account, the Lemures were, what we term, disturbed spirits. Nonius says, they were *larvæ nocturnæ et terrificationes imaginum et bestiarum.*

423. See I. 27.

427, 428. It would appear from this, that it was thought that in the time of Romulus, the Feralia, (II. 533,) and the Lemuria, were one, and were celebrated in the third month, which was named *a majoribus.*

429, 430. Compare IV. 490. Virg. Æn. iv. 522, viii. 26. If there is any imitation, I would say that it was Apollonius Rhodius, whom Ovid had in view.---*Præbet,* scil. *nox.* Some MSS. read *somnos,* or *somnum silentia præbent.*

431. *Ille.* He who is, that person who is.

432. *Vincula,* scil. *pedum,* calcea, I. 410. It was the custom to bare the feet when going about any magic operation. See Met. vii. 182. Virg. Æn. iv. 518. Hor. Sat. I. 8, 23.

433. *Signa,* etc. Neapolis says, " Est crepitus ille, qui fit nostro ævo in quavis saltatione, sive comica, sive rustica, digito scilicet medio adeo presse juncto cum pollice, ut lapsus in palmam strepitum edat." This explanation is adopted by Gierig, but as he observes from Met. ix. 299, that " digitis pectinatim inter se junctis impediebant aliquid," and the poet here says *digitis* (not *digito*) *junctis,* I think the mode may have been to lock the fingers in one another, by which means the thumbs were joined in the middle, and then to make a noise by bringing the hands smartly together.

Occurrat tacito ne levis umbra sibi;
Quumque manus puras fontana perluit unda,
Vertitur, et nigras accipit ante fabas;
Aversusque jacit; sed dum jacit, Hæc ego mitto;
His, inquit, redimo meque meosque fabis.
Hoc novies dicit, nec respicit. Umbra putatur
Colligere, et nullo terga vidente sequi.
Rursus aquam tangit, Temesæaque concrepat æra,
Et rogat, ut tectis exeat umbra suis.
Quum dixit novies, Manes exite paterni!
Respicit, et pure sacra peracta putat.
Dicta sit unde dies, quæ nominis exstet origo,
Me fugit. Ex aliquo est invenienda deo.
Pliade nate, mone, virga venerande potenti:

436. *Nigras,* etc. Compare II. 576. For *ante,* several MSS. read *ore,* which Heinsius preferred.

437. *Aversus jacit,* throws them behind him. Compare Virg. Ec. viii. 101.

438. *Redimo,* etc. That you may no longer haunt my house. *Quibus temporibus in sacris fabam jactant noctu ac dicunt se Lemures extra januam ejicere.* Varro de Vita Pop. Rom. *apud* Nonium. *Faba Lemuralibus jacitur Larvis, et Parentalibus adhibetur sacrificiis, et in flore ejus luctus litteræ apparere videntur.* Festus.

439. *Novies,* like *ter,* (v. 435,) for *numero deus impare gaudet,* (Virg. Ec. viii. 75,) was probably of magic efficacy. Compare Met. xiii. 951.

440. This superstition reminds one of that of sowing the hemp-seed on All-Hallows' Eve. See Burns' Halloween, st. xvi.—xx.

441. *Temesæa æra,* simply copper. Temesa, called by the Latins Tempsa, was a town in Bruttium. It is supposed to be the Temesa of the Homeric ages, to which (Od. I. 184,) the Greeks resorted to barter iron for copper. See Mythology, p. 232. For the abundance of copper in ancient Italy, see Niebuhr, Rom. Hist. I. 450—452. Of its use on the present occasion, we may observe, that Sophron in one of his Mimes, said, Κύων βαΰξας λύει τὰ φάσματα, ὡς καὶ χαλκὸς κροτηθείς. The Scholiast on Theocritus, tells us, that Ὁ τοῦ χαλκοῦ ἦχος οἰκεῖος τοῖς κατοιχομένοις, on which Neapolis says, "Observa illa et respice ad hodiernum modum." He was a Sicilian.

447. *Pliade nate,* Mercury. All the editions read *Pleiade.* But see note on IV. 169.—*Virga,* the well known *gestamen* of Ἑρμῆς χρυσόῤῥαπις. Compare Hom. Il. xxiv. 43. Od. v. 47. Virg. Æn. 242. Hor. Car. I. 10, 17, 24, 15.

Sæpe tibi Stygii regia visa Jovis.
Venit adoratus Caducifer. Accipe causam
Nominis. Ex ipso cognita causa deo est.
Romulus ut tumulo fraternas condidit umbras,
Et male veloci justa soluta Remo;
Faustulus infelix, et passis Acca capillis
Spargebant lacrimis ossa perusta suis.
Inde domum redeunt sub prima crepuscula mœsti,
Utque erat, in duro procubuere toro.
Umbra cruenta Remi visa est assistere lecto,
Atque hæc exiguo murmure verba loqui:
En ego dimidium vestri parsque altera voti
Cernite sim qualis! qui modo qualis eram!
Qui modo, si volucres habuissem regna jubentes,
In populo potui maximus esse meo.
Nunc sum elapsa rogi flammis et inanis imago.
Hæc est ex illo forma relicta Remo.
Heu! ubi Mars pater est! si vos modo vera locuti,
Uberaque expositis ille ferina dedit.
Quem lupa servavit, manus hunc temeraria civis
Perdidit. O quanto mitior illa fuit!
Sæve Celer, crudelem animam per vulnera reddas,
Utque ego, sub terras sanguinolentus eas!
Noluit hoc frater. Pietas æqualis in illo est.
Quod potuit, lacrimas in mea fata dedit.

448. His office of ψυχοπομπὸς is well-known. He was, therefore, the god who was most likely to be able to tell the origin of the name Lemuria.

450. He does not, as usual, introduce the god himself speaking, but informs the reader of what he had learned from him.

451. *Tumulo condidit.* Compare Virg. Æn. III. 67.

452. See IV. 841, *et seq.*—*Male veloci.* Like *servata male*, I. 559.

456. *Utque erat.* As they (each of them) were. Two of the best MSS. read *sicut erant*, but the metre is against this reading.

457. Compare Virg. Æn. II. 270.

471. *Pietas*, etc. His brotherly love is equal to mine.

Hunc vos per lacrimas, per vestra alimenta rogate,
  Ut celebrem nostro signet honore diem.
Mandantem amplecti cupiunt, et brachia tendunt:
  Lubrica prensantes effugit umbra manus.
Ut secum fugiens somnos abduxit imago,
  Ad regem voces fratris uterque ferunt.
Romulus obsequitur, lucemque Remuria dixit
  Illam, qua positis justa feruntur avis.
Aspera mutata est in lenem tempore longo
  Littera, quæ toto nomine prima fuit.
Mox etiam Lemures animas dixere silentum;
  Hic verbi sensus, vis ea vocis erat.
Fana tamen veteres illis clausere diebus,
  Ut nunc ferali tempore operta vides.
Nec viduæ tædis eadem, nec virginis apta
  Tempora. Quæ nupsit, non diuturna fuit.
Hac quoque de causa, si te proverbia tangunt,
  Mense malas Maio nubere vulgus ait.
Sed tamen hæc tria sunt sub eodem tempore festa
  Inter se nullo continuata die.

476. Compare Hom. Il. xxiii. 99. Virg. Æn. II. 792.

479—484. *Lemures dictos esse putant quasi Remures a Remo, cujus occisi umbram frater Romulus quum placare vellet Lemuria instituit.* Porphyrio on Hor. Ep. II. 2, 209.

483. Lemures, *νυκτερινοὶ δαίμονες. Glossæ.*

486. See II. 557.

487. Plutarch (Q. R. 86,) gives, among other reasons, why the Romans did not marry in May, *ὅτι πολλοὶ Λατίνων ἐν τῷ μηνὶ τούτῳ τοῖς κατοιχομένοις ἐναγίζουσι.* He elsewhere informs us, that it was only widows who married on holidays.

490. The celebrated Alessandro Tassoni, as Burmann observes, treats largely in his Pensieri Diversi, L. viii c. 2. of this superstition, which still existed in his time at Ferrara.

492. "Nam hi sex continuis diebus. Primus, tertius, quintus sacri sunt Lemuralibus. Hinc capies vetus Kalendarium in quo sic illa notantur:

A. LEM. N.
BC.
C. LEM. N.
D.NP.LVD.MART.IV.CIRC.
E.LEM.N.

Neapolis.

Quorum si mediis Bœotum Oriona quæres;
Falsus eris. Signi causa canenda mihi.
Jupiter, et, lato qui regnat in æquore, frater
Carpebant socias, Mercuriusque, vias.
Tempus erat, quo versa jugo referuntur aratra.
Et pronum saturæ lac bibit agnus ovis.
Forte senex Hyrieus, angusti cultor agelli,
Hos videt, exiguam stabat ut ante casam.
Atque ita, Longa via est nec tempora longa supersunt,
Dixit, et hospitibus janua nostra patet.
Addidit et vultum verbis, iterumque rogavit.
Parent promissis, dissimulantque deos.
Tecta senis subeunt, nigro deformia fumo.
Ignis in hesterno stipite parvus erat;
Ipse genu nixus flammas exsuscitat aura,
Et promit quassas comminuitque faces.
Stant calices. Minor inde fabas, olus alter habebat,
Et fumant testu pressus uterque suo.

493—544. The second day of the Lemuria fell on the V. Id. on which day therefore Orion set.—*Bœotum.* Orion was born in Bœotia, according to most writers. Pindar makes Chios his birthplace. The following narrative occurs in several writers besides Ovid. See Mythology, p. 415—419.

494. *Falsus eris,* you will be mistaken.

495. *Frater.* Tzetzes on Lyc. Cass. 328, says it was Apollo. As according to Hesiod, Neptune was the father of Orion, our poet is, I think, the more orthodox.

497. Compare Virg. Ec. II. 66. Hor. Epod. II. 61. Compare also the whole narrative with the delightful story of Philemon and Baucis, in the Metamorphoses. viii. 626. *et seq.*

504. *Parent promissis,* is equivalent to: They accept his invitation.

506. *Ignis,* etc. The same is said of Philemon and Baucis; they had therefore but the one hot meal a day. This way of keeping in, and blowing up a fire, is familiar to any one who has been in a country where wood or peat is the fuel.

509. *Calices,* earthen pots or pipkins to go on the fire. This is rather an unusual sense of the word.—*Inde,* of them. Compare IV. 171. Virg. G. III. 308, 490.

510. *Testu suo,* by its lid, I should suppose.—*Fumant.* Several MSS. read *spumant* or *spumat,*

Dumque mora est, tremula dat vina rubentia dextra.
  Accipit æquoreus pocula prima deus.
Quæ simul exhausit, Da, nunc bibat ordine, dixit,
  Jupitur. Audito palluit ille Jove.
Ut rediit animus, cultorem pauperis agri
  Immolat, et magno torret in igne bovem;
Quæque puer quondam primis diffuderat annis,
  Promit fumoso condita vina cado.
Nec mora: flumineam lino celantibus ulvam,
  Sic quoque non altis, incubuere toris.
Nunc dape, nunc posito mensæ nituere Lyæo.
  Terra rubens crater, pocula fagus erant.
Verba fuere Jovis: Si quid fert impetus, opta:
  Omne feres. Placidi verba fuere senis:
Cara fuit conjux, prima mihi cara juventa
  Cognita. Nunc ubi sit, quæritis: urna tegit.
Huic ego juratus, vobis in verba vocatis,
  Conjugio dixi sola fruere meo.
Et dixi, et servo, sed enim diversa voluntas
  Est mihi: nec conjux, sed pater esse volo.

some have *fumat*, whence Heinsius formed the present reading.

517. *Puer*, when a young man. ---*Diffuderat*, racked off. See Hor. Ep. I. 5. 4.

518. *Condo* and *promo* are appropriate terms, Hor. Car. I. 9. 7. Epod. 2. 47. It was the custom to set the wine jars in a place where the smoke could have access to them. *Apothecæ recte superponentur his locis, unde plerumque fumus exoritur, quoniam vina celerius vetustescunt, quæ fumi quodam tenore præcocem maturitatem trahunt; propter quod et aliud tabulatum esse debebit, quo amoveantur, ne rursus nimia suffitione medicata sint*, Columella, R. R. I. 6.

519. *Lino*, a linen covering.

525. *Prima*, etc. Heinsius, who is followed by the other editors, reads *primæ mihi cura juventæ*, which is the reading of three of the best, and five other MSS. Two of the best read *prima mihi cura juventa;* others *cara mihi prima juventa;* one *prima mihi grata juventa*. I think, with Krebs, that there is force in the repetition of *cara*. Burmann proposes *flore juventæ*.

526. *Cognita*. Seven MSS. have *condita*.

Annuerant omnes : omnes ad terga juvenci
Constiterant. Pudor est ulteriora loqui.
Tum superinjecta texere madentia terra.
Jamque decem menses, et puer ortus erat.
Hunc Hyrieus, quia sic genitus, vocat Uriona.
Perdidit antiquum littera prima sonum.
Creverat immensum : comitem sibi Delia sumpsit.
Ille deæ custos, ille satelles erat.
Verba movent iras non circumspecta deorum.
Quam nequeam, dixit, vincere, nulla fera est.
Scorpion immisit Tellus. Fuit impetus illi
Curva gemelliparæ spicula ferre deæ.
Obstitit Orion. Latona nitentibus astris
Addidit, et, Meriti præmia, dixit, habe.

Sed quid et Orion, et cetera sidera mundo
Cedere festinant, noxque coarctat iter?
Quid solito citius liquido jubar æquore tollit
Candida, Lucifero præveniente, dies?
Fallor? an arma sonant? Non fallimur : arma sonabant;
Mars venit, et veniens bellica signa dedit.
Ultor ad ipse suos cœlo descendit honores,
Templaque in Augusto conspicienda Foro.
Et deus est ingens, et opus. Debebat in urbe
Non aliter nati Mars habitare sui.
Digna Giganteis hæc sunt delubra tropæis :

542. *Curva spicula*, its claws. —*Gemelliparæ*, an epithet of Latona, peculiar to our poet.

545—598. On the IV. Id. there were Circensian games in honor of Mars Ultor. Augustus built (A. U. C. 725,) in his own Forum a temple to this god, which he had vowed at the time of the battle of Philippi. Suet. Aug. 29.—*Mundo*, the sky. It is often used in this sense by Manilius. Four MSS. read *cœlo*.

546. *Coarctat*, contracts, shortens.

549. *Bellica signa*, i. e. the clash of arms.

555, 556. *Sanxit ut de bellis*,

Hinc fera Gradivum bella movere decet:
Seu quis ab Eoo nos impius orbe lacesset;
Seu quis ab occiduo sole domandus erit.
Prospicit armipotens operis fastigia summi,
Et probat invictos summa tenere deos.
Prospicit in foribus diversæ tela figuræ,
Armaque terrarum milite victa suo.
Hinc videt Ænean oneratum pondere caro,
Et tot Iuleæ nobilitatis avos.
Hinc videt Iliaden humeris ducis arma ferentem,
Claraque dispositis acta subesse viris.
Spectat et Augusto prætextum nomine templum;
Et visum, lecto Cæsare, majus opus.
Voverat hoc juvenis tunc, quum pia sustulit arma,
A tantis Princeps incipiendus erat.
Ille manus tendens, hinc stanti milite justo,
Hinc conjuratis, talia dicta dedit;
Si mihi bellandi pater est, Vestæque sacerdos

triumphisque hic (in templo Martis) *consuleretur senatus, quique victores redissent, huc insignia triumphorum inferrent.* Suet. Aug. 29.—*Tropæis.* Some MSS. read *triumphis.*

557. *Impius.* Rome was under the protection of the gods; Augustus was a god himself. It was, therefore, impiety to take arms against them.

560. *Ornant signis fictilibus aut æreis inauratis ædium fastigia.* Vitruv. Archit. III. 2. We know not of what gods the statues were on this temple of Mars.

561. *Diversæ figuræ*, differing in form from those used by the Romans. These, and the *arma* of the next line, were probably carved on the doors, or piled or suspended at them.

563. *Proximum a diis immortalibus honorem memoriæ ducum præstitit. Itaque et opera cujusque, manentibus titulis, restituit, et statuas omnium triumphali effigie in utraque Fori sui porticu dedicavit.* Suet. Aug. 31.—*Hinc*, then, or from the temple.—*Caro.* Heinsius and Gierig read after two of the best MSS. *sacro.*

565. Romulus, the son of Ilia, bearing the *spolia opima* of Acron. Liv. I. 10.

566. The titles and deeds of the great men were inscribed on the bases of their statues.

567. The name of Augustus was, according to custom, inscribed on the temple.

573. See III. 699.

Auctor, et ulcisci numen utrumque paro:
Mars, ades, et satia scelerato sanguine ferrum:
Stetque favor causa pro meliore tuus.
Templa feres, et me victore vocaberis Ultor.
Voverat; et fuso lætus ab hoste redit.
Nec satis est meruisse semel cognomina Marti:
Persequitur Parthi signa retenta manu.
Gens fuit et campis, et equis, et tuta sagittis,
Et circumfusis invia fluminibus.
Addiderant animos Crassorum funera genti,
Quum periit miles, signaque, duxque simul.
Signa, decus belli, Parthus Romana tenebat,
Romanæque aquilæ signifer hostis erat.
Isque pudor mansisset adhuc, nisi fortibus armis
Cæsaris Ausoniæ protegerentur opes.
Ille notas veteres, et longi dedecus ævi
Sustulit. Agnorunt signa recepta suos.
Quid tibi nunc solitæ mitti post terga sagittæ,
Quid loca, quid rapidi profuit usus equi?
Parthe, refers aquilas: victos quoque porrigis arcus.
Pignora jam nostri nulla pudoris habes.
Rite deo templumque datum nomenque bis ulto,
Et meritus votis debita solvit honos.
Sollemnes ludos Circo celebrate, Quirites:
Non visa est fortem scena decere deum.

575. The αἵματι ἆσαι Ἄρηα ταλαύρινον πολεμιστὴν of Homer, was, perhaps, in Ovid's mind.

580. To whom is unknown the fate of Crassus, and the recovery of the captured ensigns of Rome by Augustus, the theme of every Augustan poet's praise?

595. *Bis ulto.* Some MSS. read *ultum.* The greater number Bisultor, "Nomen *Bisultoris* ejusque templum in Capitolio lepidum est commentum librariorum et archæologorum aliquot, quod neque scriptoris cujusquam nec nummorum auctoritate confirmatur." Krebs.

598. Compare v. 347.

Pliadas adspicies omnes, totumque sororum
  Agmen, ubi ante Idus nox erit una super.
Tum mihi non dubiis auctoribus incipit æstas,
  Et tepidi finem tempora veris habent.

Idibus ora prior stellantia tollere Taurum
  Indicat: huic signo fabula nota subest.
Præbuit, ut taurus, Tyriæ sua terga puellæ
  Jupiter, et falsa cornua fronte tulit;
Illa jubam dextra, læva retinebat amictus;
  Et timor ipse novi causa decoris erat.
Aura sinus implet: flavos movet aura capillos.
  Sidoni, sic fueras aspicienda Jovi.
Sæpe puellares subduxit ab æquore plantas,
  Et metuit tactus assilientis aquæ:
Sæpe deus prudens tergum demittit in undas,

599. The following day, the third and last of the Lemuria, the Pleiades rise heliacally, and summer begins. *VI. Idus Maias Vergiliæ totæ apparent; pridie æstatis initium.* Columella, R. R. xi. 2.

603—620. On the 14th May, Prid. Id. the head of the Bull rises cosmically. The poet now inquires into its origin. See IV. 717—720.—*Prior,* scil. *dies. Idibus* is a dative.

605. For the story of Europa, see Met. II. 833, *et seq.* Hor. Car. III. 27. Mythology p. 408. It is also most beautifully told by the Greek poet Moschus, in his second Idyll.

607. *Jubam.* It is rather unusual to speak of the *juba,* (mane) of a bull. Ovid however does so elsewhere. Am. III. 5. 24. This description was, perhaps as Gierig observes, taken from some painting, but that in Moschus (v. 122) is similar. Τῇ μὲν ἔχεν ταύρου δολιχὸν κέρας, ἐν χερὶ δ' ἄλλῃ Εἴρυε πορφυρέας κόλπου πτύχας......... Κολπώθη δ' ὤμοισι πέπλος βαθὺς Εὐρωπείης, Ἱστίον οἷα τε νηός, ἐλαφρίζεσκε δὲ κούρην. And in Lucian's Dialogue of Zephyrus and Notus, it is said, ἡ δὲ τῇ λαιᾷ μὲν εἴχετο τοῦ κέρατος, ὥς μὴ ἀπολισθάνοι, τῇ ἑτέρᾳ δε ἠνεμωμένον τὸν πέπλον ξυνεῖχε. Compare III. 869.

613, 614. How truly Ovidian this is!—*Prudens,* on purpose. This word is a contraction of *providens.*

Hæreat ut collo fortius illa suo.
Litoribus tactis stabat sine cornibus ullis
Jupiter, inque deum de bove versus erat.
Taurus init cœlum: te, Sidoni, Jupiter implet,
Parsque tuum terræ tertia nomen habet.
Hoc alii signum Phariam dixere juvencam,
Quæ bos ex homine est, ex bove facta dea.

Tum quoque priscorum virgo simulacra virorum
Mittere roboreo scirpea ponte solet.
Corpora post decies senos qui credidit annos
Missa neci, sceleris crimine damnat avos.

619. *Phariam juvencam.* Io or Isis. II. 454. Met. I. 583, *et seq.*

621—662. On the Ides of May, after having performed the sacrifices appointed by the law, the Pontifices, the Vestal Virgins, the Prætors, and such other of the citizens as were legally qualified, proceeded to the Sublician or ancient wooden bridge, and threw from it into the Tiber thirty images of men formed of bullrushes. These figures were called *Argei.* See Dionysius I. 19 and 38. *Argei fiunt e scirpeis virgultis: simulacra sunt hominum triginta* (in the old MSS. xxiv.)*: et quotannis a ponte Sublicio a sacerdotibus publice jaci solent in Tiberim.* Varro, L. L. VI. *Argeos vocabant scirpeas effigies, quæ per virgines Vestales annis singulis jaciebantur in Tiberim.* Festus. I have departed from the usual division in this place, and made a separate section of 621—662, as the Argei were thrown on the Ides, and Taurus rose Prid. Idus.—*Virgo,* scil. *Vestalis,* one, as is so frequently the case, put for the whole. See preceding part of this uote.—*Pris. vir.* This is explained by what follows.

622. *Roboreo,* i. e. *Sublicio* so called *a sublicis,* the piles on which it was built, hence Plutarch calls it *ξυλίνην γέφυραν.* Dionysius III. says of it *ἣν ἄχρι τοῦ παρόντος διαφυλάττουσιν, ἱερὰν εἶναι νομίζοντες· εἰ δέ τι πονήσειεν αὐτῆς μέρος, οἱ ἱεροφάνται* (Pontifices) *θεραπεύουσι, θυσίας τινὰς ἐπιτελοῦντες ἅμα τῇ κατασκευῇ πατρίους.* The Sublician was the ancient original bridge of Rome, and a superstitious reverence frequently attaches to things of this nature. I need scarcely observe, that we have here the origin of the word *Pontifex.*

623. The first opinion respecting the origin of this custom: the ancient Romans used to throw their old men, when they were arrived at the age of sixty, into the Tiber, and drown them. This the poet very properly seems disposed to reject, and whatever may

Fama vetus: tum quum Saturnia terra vocata est,
  Talia fatidici dicta fuere dei:
Falcifero libata seni duo corpora, gentes,
  Mittite, quæ Tuscis excipiantur aquis.
Donec in hæc venit Tirynthius arva, quotannis
  Tristia Leucadio sacra peracta modo;
Illum stramineos in aquam misisse Quirites.

have been the case with a tribe of the ancient Indians, (see Herod. III. 38,) or with the Battas of modern times, there is no ground for suspecting the people of ancient Latium of such barbarity.

625. A second opinion: it commemorated the time when human sacrifices were offered at Rome. I have, in various parts of my Mythology, hinted my opinion, that human sacrifices were totally unknown in the heroic ages of Greece, and that all legends relating to such are comparatively late fictions. I now extend this theory to Italy, and assert that there are no testimonies, on which we can rely, of such a practice having prevailed in it in those times, when the poet says it was called *Saturnia terra*. The opinion, of which the poet now speaks, evidently arose from the confounding of Saturnus, the Italian god of husbandry, with 'Moloch, horrid king, besmeared with blood Of human sacrifice, and parents' tears,' the 'grim idol' of the Phœnicians and Carthaginians.

626. According to Dionysius, the oracle given by the god at Dodona to the Pelasgians was as follows; Στείχετε μαιόμενοι Σικελῶν Σατουρνίαν αἶαν, Ἠδ' Ἀβοριγενέων Κοτύλην, οὗ νᾶσος ὀχεῖται. Οἷς ἀναμιχθέντες δεκάτην ἐκπέμψατε Φοίβῳ, καὶ κεφάλας Ἅδῃ, καὶ τῷ πατρὶ πέμπατε φῶτα. Arnobius, (adv. G. II. p. 91,) says, *Cum ex Apollinis monitu patri Diti ac Saturno humanis capitibus supplicaretur.* I need hardly observe, that the aforesaid oracle cannot be older than the Alexandrian period of Grecian literature.

630. *Leucadio.* Leucas, now *Santa Maura*, on the coast of Acarnania, was originally a peninsula. It has long been an island. The celebrated Lover's Leap was there. Strabo (x. 2.) says, Ἦν δὲ καὶ πάτριον τοῖς Λευκαδίοις κατ' ἐνιαυτὸν ἐν τῇ θυσίᾳ τού Ἀπόλλωνος ἀπὸ τῆς σκοπῆς, (the Lover's Leap,) ριπτεῖσθαι τινα τῶν ἐν αἰτίοις ὄντων ἀποτροπῆς χάριν. He adds, that birds, and a kind of wings, were attached to these criminals to break the fall, and that there was a number of persons below in small boats to save them, and to put them beyond the bounds of the country.

631. Macrobius (Sat. I. 7,) says, that he persuaded the people *ut faustis sacrificiis infausta mutarent, inferentes Diti, non hominum capita, sed oscilla ad humanam effigiem arte simulata, et aras Saturnias, non mactando viros, sed accensis luminibus excolentes, quia non solum virum sed et lumina*

Herculis exemplo corpora falsa jaci.
Pars putat, ut ferrent juvenes suffragia soli,
Pontibus infirmos præcipitasse senes.
Tibri, doce verum: tua ripa vetustior urbe.
Principium ritus tu bene nosse potes.
Tibris arundiferum medio caput extulit alveo,
Raucaque dimovit talibus ora sonis:
Hæc loca desertas vidi sine mœnibus herbas:
Pascebat sparsos utraque ripa boves.

φῶτα (see the oracle,) *significant*. The following note of Burmann's is too curious to be omitted, "Similem fere ritum Lipsiæ a meretricibus celebratum scribit Pfeiffer Rerum Lipsiensium, L. III. § 18, illas scilicet solitas olim primis jejunii quadragenarii (*Lent*) diebus imaginem stramineam deformis viri, longa pertica suffixam, sequente omni meretricum agmine, tulisse ad Pardam flumen, ibique, cum carminibus in pallidam mortem, præcipitasse; dicentes se lustrare urbem, ut sequenti anno a pestilentia esset immunis."—*Illum*. *Fama vetus*, (v. 625,) is understood.—*Quirites*, proleptically, as there were no Quirites as yet.

633. A third opinion: which appears to have arisen from the misunderstanding of a proverb, *Cum in quintum gradum pervenerant, atque habebant sexaginta annos, tum denique erant a publicis negotiis liberi atque expediti et otiosi: ideo in proverbium quidam putant venisse, sexagenarios de ponte dejici oportere, id est quod suffragium non ferant, quod per pontem ferebant.* Nonius. *Exploratissimum illud causæ est quo tempore primum per pontem cœperunt comitiis suffragia ferre, juniores conclamavere, ut de ponte dejicerentur sexagenarii: quia nullo publico munere fungerentur; ut ipsi potius sibi quam illis deligerent imperium*, Festus.

635. *Tibri*, etc. The reader will call to mind Gray's "Say father Thames," etc. in his Ode on the Distant Prospect of Eton College, and I hope, at the same time, recollect with contempt the tasteless criticism of Johnson, who, curious enough, had put an exactly similar apostrophe to the Nile into the mouth of the princess Nekayah, in his own Rasselas. Was this passage of Ovid in the mind of that maker of beautiful poetic mosaics?

637. *Aurundiferum*. The river-gods were usually represented crowned with reeds. Met. ix. 3. Virg. Æn. viii. 34.

638. *Rauca ora*. As he uses the verb *dimovet*, *ora*, in this place, must signify *lips*, and *hoarse lips* is rather a hardy expression. Heinsius proposed *glauca*. A hoarse voice is very naturally ascribed to a river-god. Compare Virg. Æn. ix. 124.

639. Compare Virg. Æn. viii. 360.

Et quem nunc gentes Tiberin noruntque timentque,
  Tunc etiam pecori despiciendus eram.
Arcadis Evandri nomen tibi sæpe refertur:
  Ille meas remis advena torsit aquas.
Venit et Alcides, turba comitatus Achiva.
  Albula, si memini, tunc mihi nomen erat.
Excipit hospitio juvenem Pallantius heros:
  Et tandem Caco debita pœna venit.
Victor abit, secumque boves, Erytheïda prædam,
  Abstrahit. At comites longius ire negant:
Magnaque pars horum desertis venerat Argis.
  Montibus his ponunt spemque Laremque suum.
Sæpe tamen patriæ dulci tanguntur amore;
  Atque aliquis moriens hoc breve mandat opus:
Mittite me in Tiberin, Tiberinis vectus ut undis
  Litus ad Inachium pulvis inanis eam.
Displicet heredi mandati cura sepulcri:
  Mortuus Ausonia conditur hospes humo.
Scirpea pro domino in Tiberin jactatur imago,
  Ut repetat Graias per freta longa domos.
Hactenus. Ut vivo subiit rorantia saxo
  Antra, leves cursum sustinuistis aqnæ.

643. See I. 471, IV. 65.

646. See II. 389. IV. 48. Liv. I. 3.

647. *Pallantius,* from his native town Pallantium, in Arcadia. He calls him *Nonacrius heros,* v. 97.

660. The only foundation of this legend is the accidental resemblance between *Argei* and 'Αργεῖοι. Of the origin of the word *Argei,* I can offer no conjecture; the ceremony seems to me to have been symbolical. Perhaps, like the Leucadian rite, (see on v. 630) it had some analogy with that of letting go the Scape-goat under the Mosaic law. In the number of the images (thirty) I discern a relation to the thirty curies into which the original Romans were divided: or, perhaps, a more general one, to the political number of Latium. See Niebuhr, Rom. Hist. II. 18, *et seq.*

661. *Hactenus,* scil. *locutus est Tiberis.*

Clare nepos Atlantis, ades! quem montibus olim
  Edidit Arcadiis Pleïas una Jovi.
Pacis et armorum superis imisque deorum
  Arbiter, alato qui pede carpis iter:
Læte lyræ pulsu, nitida quoque læte palæstra,
  Quo didicit culte lingua favente loqui.
Templa tibi posuere Patres spectantia Circum
  Idibus. Ex illo est hæc tibi festa dies.
Te, quicumque suas profitentur vendere merces,
  Ture dato, tribuas ut sibi lucra, rogant.
Est aqua Mercurii portæ vicina Capenæ:
  Si juvat expertis credere, numen habet.
Huc venit incinctus tunicas mercator, et urna
  Purus suffita, quam ferat, haurit aquam.
Uda fit hinc laurus: lauro sparguntur ab uda
  Omnia, quæ dominos sunt habitura novos.

663—692. A temple was dedicated to Mercury on the Ides of May, A. U. C. 258. Liv. II. 21, 27.—*Clare*, etc. Compare Hor. Car. I. 10. which ode Ovid, very possibly had before him.

665. *Pacis*, etc. "Mercurius pacis et armorum arbiter propter eloquentiam et prudentiam qua excellit." Gierig. I rather think it was as being *Caducifer*, the herald of the gods.

671. *Te.* etc. The name of the Roman Mercurius comes evidently from *Merx*, and there can be little doubt of his having been originally merely the god presiding over commerce. When he was identified with the Greek Hermes, he acquired the offices above mentioned. For Hermes, see Mythology, p. 124.

673. *Est aqua*, etc. "Hoc solum testimonio probant viri docti extra portam Capenam, via Appia, aquam fuisse ita nuncupatam; qua populus, qui negotio et quæstui operam dabat, his Idibus lustrari solitus." Neapolis.

674. *Numeu habet*, it has a divine efficacy.

675. *Incinctus tunicas.* "Cingulo; e quo marsupium auri monetalis propendebat. Hic vetus mercatorum habitus." Neapolis. The MSS. in general read *tunica.*

676. *Purus*, scil. *ipse.*—*Suffita* scil. *sulfure.* Most MSS. read *suffusa.*

678. *Omnia*, etc. his goods, all the things that he had to sell. He, of course, as v. 676 shews, had brought the holy water home for this pious use.

Spargit et ipse suos lauro rorante capillos,
  Et peragit solita fallere voce preces.
Ablue præteriti perjuria temporis, inquit,
  Ablue præterita perfida verba die.
Sive ego te feci testem, falsove citavi
  Non audituri numina magna Jovis;
Sive deum prudens alium divamve fefelli,
  Abstulerint celeres improba dicta Noti.
Et pereant veniente die perjuria nobis,
  Nec curent superi, si qua locutus ero.
Da modo lucra mihi, da facto gaudia lucro,
  Et face, ut emptori verba dedisse juvet.
Talia Mercurius poscentem ridet ab alto,
  Se memor Ortygias surripuisse boves.

At mihi pande, precor, tanto meliora petenti,
  In Geminos ex quo tempore Phœbus eat.
Quum totidem de mense dies superesse videbis:
  Quot sunt Herculei facta laboris, ait.
Dic, ego respondi, causam mihi sideris hujus.
  Causam facundo reddidit ore deus.
Abstulerant raptas Phœben Phœbesque sororem

680. *Solita fallere.* The character of the trader was in bad odour in ancient Rome for honesty; for trade was considered an illiberal employment, and no man of respectability engaged in it.

684. *Non audituri*, who should not hear, whom I did not wish to hear.

692. *Ortygias boves*, the oxen of Apollo. For the story, see Met. II. 685, *et seq.* the Homeridian hymn to Hermes, or my analysis of it. (Mythology, p. 126—128.) See also Hor. Car. I. 10. 9. Ortygian, is used by the poet as equivalent to Delian, as Ortygia was one of the names given to Delos. For the true situation of Ortygia, and the way in which it was confounded with Delos, see Mythology, pp. 99 and 254.

693—720. On the XIII. Kal. Jun. the sun enters the Twins. Columella, who is followed by Neapolis, has XV. Kal. Jun.—*Precor* scil. *te Mercuri!*—*Mel. pet.* scil. than the merchant.

697. *Quot sunt.* etc. *i. e.* twelve.

699. Phœbe and her sister

Tyndaridæ fratres, hic eques, ille pugil.
Bella parant, repetuntque suas et frater et Idas,
Leucippo fieri pactus uterque gener.
His amor, ut repetant, illis, ut reddere nolint,
Suadet, et ex causa pugnat uterque pari.
Effugere Œbalidæ cursu potuere sequentes:
Sed visum celeri vincere turpe fuga.
Liber ab arboribus locus est, apta area pugnæ.
Constiterant illic: nomen Aphidna loco.
Pectora trajectus Lynceo Castor ab ense
Non exspectato vulnere pressit humum.
Ultor adest Pollux, et Lyncea perforat hasta,
Qua cervix humeros continuata premit.
Ibat in hunc Idas, vixque est Jovis igne repulsus:
Tela tamen dextræ fulmine rapta negant.
Jamque tibi cœlum, Pollux, sublime patebat,
Quum, Mea, dixisti, percipe verba, Pater.
Quod mihi das uni cœlum, partire duobus:
Dimidium toto munere majus erit.
Dixit, et alterna fratrem statione redemit:
Utile sollicitæ sidus uterque rati.

Ad Janum redeat, qui quærit, Agonia quid sint:

Elaïra, Ilaïra or Hilaïra, as it is variously written, the two daughters of Leucippus were promised in marriage to their two cousins Idas and Lynceus, the sons of Aphareus. The Tyndaridæ, Castor and Pollux, who were also cousins, carried off the maidens by force, and matters proceeded as is related in the text. See Theoc. Idyll. xxii. Pindar. Nem. x. Mythology, p. 391.

705. *Œbalides*, either as being the grandsons of Œbalus, Paus. III. 1, or because they were Laconians. See on I. 260.

708. *Aphidna.* The best known Aphidna is the Attic deme of that name. According to Steph. Byz, (*sub. voc.*) there was an Aphidna in Laconia.

719. See Hom. Od. xi. 301. Virg. Æn. vi. 121.

720. *Utile*, etc. They were ἀρωγοναῦται δαίμονες. See Hor. Car. II. 3, and 12, 27.

721. *Ad Janum*, etc. "XII. Kal. Jun. Agonalia Urbs intera-

Quæ tamen in fastis hoc quoque tempus habent.

Nocte sequente diem canis Erigoneïus exit;
Est alio signi reddita causa loco.

Proxima Vulcani lux est, Tubilustria dicunt.
Lustrantur puræ, quas facit ille, tubæ.

Quattuor inde notis locus est; quibus ordine lectis
Vel mos sacrorum, vel Fuga Regis inest.

Nec te prætereo, populi Fortuna potentis
Publica, cui templum luce sequente datum.

bat. Hoc die notantur hæc festa in veteri Kalendario; nam illud *hoc quoque tempus habet*, quod induxit interpretes ut dicerent XIV. Kal. intelligendum quod etiam mense Maio denuo fiant." Neapolis. The poet refers those anxious for information to the first book. See I. 317, *et seq.*

723. *Canicula* rises (it should be *sets*, Plin. xviii. 27,) on the XI Kal. Jun. See on IV. 936.

725. The Tubilustria were on the X. Kal. *Tubilustrium appellatur, quod eo die in atrio sutorio sacrorum tubæ lustrantur.* Varro, L. L. V. See III. 849.

726. *Puræ,* as being sacred, or as being now cleaned or purified.

727. *Inde*, then, in the place of the next day, IX. Kal. in the Calendar. "In Calendario antiquo legebantur notæ hæ Q. R. C. F. quæ dupliciter legi poterant, vel: quando rex comitiavit fas, vel: quando rex comitio fugit," Gierig. The *king* is, of course, the Rex Sacrorum. *Dies, qui vocatur sic, Quando rex comitiavit fas, dictus ab eo, quod eo die rex sacrificulus dicat ad comitium, ad quod tempus est nefas, ab eo fas.* Varro L. L. V. Ἔστι γοῦν τις ἐν ἀγορᾷ θυσία πρὸς τῷ λεγομένῳ Κομητίῳ πάτριος, ἣν θύσας ὁ βασιλεὺς κατὰ τάχος ἄπεισι φεύγων ἐξ ἀγορᾶς. Plutarch, Q. R. 63.

730. On the VIII. Kal. Jun: the temple of Fortuna Publica had been dedicated. This is probably the temple of Fortuna Primigenia, of which Plutarch speaks, de For. Rom. 10. Σέρβιος Τύλλιος ἱδρύσατο Τύχης ἱερὸν Καπιτωλίῳ τὸ τῆς Πριμιγενείας λεγομένης. See IV. 375. It is not unlikely that, as Gesenius conjectures, Ovid read the PR. in his Calendar *pop. Rom.*

Hanc ubi dives aquis acceperit Amphitrite,
Grata Jovi fulvæ rostra videbis avis.

Auferet ex oculis veniens Aurora Booten,
Continuaque die sidus Hyantis erit.

i. e. *pop. pot.* of the text, instead of *Primigenia.* On the same day Aquila rises in the evening.

733. The following day VII. Kal. Bootes sets heliacally, and on the VI. Kal. the Hyades rise in the same manner.

P. OVIDII NASONIS

FASTORUM

LIBER VI.

HIC quoque mensis habet dubias in nomine causas:
  Quæ placeant, positis omnibus, ipse leges.
Facta canam; sed erunt, qui me finxisse loquantur:
  Nullaque mortali numina visa putent.
Est Deus in nobis: agitante calescimus illo.
  Impetus hic sacræ semina mentis habet.

1—100. The poet, as he had done in the preceding months, commences June, by a discussion of its name. The gods, as usual, appear on the scene, and, as there were three etymons of the name of the month, three deities are introduced.

2. *Quæ placeant*, etc. You shall chuse for yourself.

3, 4. Alluding, perhaps, to the Epicurean spirit of the age.

5. *Est Deus*, etc. He expresses the same sentiment elsewhere. See A. A. III. 549. Pont. III, 4, 93. Κοῦφον χρῆμα ποιητὴς εστι καὶ πτηνὸν καὶ ἱερόν, καὶ οὖ πρότερον οἷός τε ποιεῖν πρὶν ἄν ἐνθεός τε γένηται, καὶ ἐκφρῶν καὶ ὁ νοῦς μήκετι ἐν αὐτῷ ἐνῇ. Plato Ion. *Ego non puto poetam grave plenumque carmen sine cœlesti aliquo mentis instinctu fundere.* Cicero, Tusc. I. 26. *Poeta quasi divino quodam spiritu inflatur.* Id. Arch. 8.—What is rare is the subject of admiration, and nothing is rarer than poetic genius in a high degree; hence the ancients looked on it as something divine, or, as proceeding from the favour, and even the immediate inspiration of the gods. Nothing is more true than *poeta nascitur non fit*, but it is equally true of other things, the musician and the painter, nay, I might add, the carpenter and the tailor, are born, not made. But of some species, the supply is much larger than of others.

6. *Impetus hic*, the *furor poeticus*

Fas mihi præcipue vultus vidisse Deorum:
Vel quia sum vates; vel quia sacra cano.
Est nemus arboribus densum, secretus ab omni
Voce locus, si non obstreperetur aquis.
Hic ego quærebam, cœpti quæ mensis origo
Esset, et in cura nominis hujus eram.
Ecce deas vidi: non quas præceptor arandi
Viderat, Ascræas quum sequeretur oves;
Nec quas Priamides in aquosæ vallibus Idæ
Contulit; ex illis sed tamen una fuit.
Ex illis fuit una, sui germana mariti.
Hæc erat,—agnovi,—quæ stat in arce Jovis.
Horrueram tacitoque animum pallore fatebar;
Quum dea, quos fecit, sustulit ipsa metus:
Namque, ait, O vates, Romani conditor anni,
Ause per exiguos magna referre modos,
Jus tibi fecisti numen cœleste videndi,
Quum placuit numeris condere festa tuis.
Ne tamen ignores, vulgique errore traharis,
Junius a nostro nomine nomen habet.

13. *Præceptor arandi.* Hesiod, the author of the oldest agricultural poem, his Works and Days. He lived at Ascra, a village of Bœotia, at the foot of Mt. Helicon. In v. 22, of his Theogony, it is said of the Muses, *αἵ νύ ποτ' Ἡσιόδον καλὴν ἐδίδαξαν ἀοιδήν, Ἄρνας ποιμαίνονθ' Ἑλικῶνος ὕπο ζαθέοιο.* See A. A. I. 27. Propert II. 10. 25, 34. 79. Virg. Ec. II. 70. G. II. 176.

15. The well-known fatal Judgment of Paris.—*Aquosæ*, *πολυπίδαξ*. Homer.

17. See v. 27. Virg. Æn. I. 46.

18. See v. 34.

22. *Exig. mod.* The pentameter measure. See II. 3, 4.

26. *Junius, aut ex parte populi nominatus, aut, ut Cincius arbitratur, quod Junonius apud Latinos olim vocitatus, diuque apud Aricinos, Prænestinosque hac appellatione in fastos relatus sit; adeo ut, sicut Nisus in commentariis fastorum dicit, apud majores quoque nostros hæc appellatio mensis diu manserit, sed post, detritis quibusdam litteris, ex Junonio Junius dictus sit; nam et ædes Junoni Monetæ Cal. Jun. dedicata est.* Macrob. Sat. I. 12. This leaves, I think, little doubt respecting the true origin of the name.

Est aliquid nupsisse Jovi, Jovis esse sororem.
  Fratre magis, dubito, glorier, anne viro.
Si genus adspicitur, Saturnum prima parentem
  Feci; Saturni sors ego prima fui.
A patre dicta meo quondam Saturnia Roma est:
  Hæc illi a cœlo proxima terra fuit.
Si torus in pretio est, dicor matrona Tonantis,
  Junctaque Tarpeio sunt mea templa Jovi.
An potuit Maio pellex dare nomina mensi,
  Hic honor in nobis invidiosus erit?
Cur igitur regina vocor, princepsque dearum?
  Aurea cur dextræ sceptra dedere meæ?
An faciant mensem luces, Lucinaque ab illis
  Dicar, et a nullo nomina mense traham?

29. See Hom. Il. iv. 59. According to Hesiod, Th. 454, and the Homeridian hymn to Venus, v. 22, Hestia (Vesta) was the first-born of Kronus and Rhea. Ovid evidently followed Homer, without perfectly understanding him.

31. *Hunc* (Capitolinum) *antea montem Saturnium appellatum prodiderunt, et ab eo late Saturniam terram. Antiquum oppidum in hoc fuisse Saturniam scribitur. Ejus vestigia etiam nunc manent tria; quod Saturni fanum in faucibus: quod Saturnia porta quam nunc vocant Pandanam: quod post ædem Saturni in ædificiorum legibus parietes postici muri sunt scripti.* Varro, L. L. IV.

32. See I. 233. *A Cæsare proximus Cæsar.* Ep. ex Pont. II. 8, 37. *Proximus a domina—sedeto,* A. A. I. 139. *Tu nunc eris alter ab illo.* Virg. Ec. v. 49.

34. In the Capitoline temple, Juno and Minerva had chapels on each side of that of Jupiter. The left-hand one was Juno's. The custom of uniting these three deities was derived from the Etruscans. See Mythology, p. 453.

35. *Pellex,* the Pleias Maia, see V. 85. Compare Virg. Æn. I. 39.

37. *Regina.* The Juno Regina of the Romans, was the Queen Kupra of the Etruscans, whose statue was brought to Rome by Camillus, when Veii was taken A. U. C. 359. Liv. v. 21.

39. For the origin of the name Lucina, see on II. 449. For *faciant mensem luces,* one of the best MSS. reads *faciam pueris lucem,* alluding to another cause of the name.

40. This is aukwardly expressed, for she wants to shew that the month was named from her, and not she from the month. Taubner supposes a hypallage. It is possible that *nomina* may be used here in the sense of *fame, renown.* See III. 66.

Tum me pœniteat posuisse fideliter iras
In genus Electræ Dardaniamque domum.
Causa duplex iræ. Rapto Ganymede dolebam:
Forma quoque Idæo judice victa mea est.
Pœniteat, quod non foveo Carthaginis arces,
Quum mea sint illo currus et arma loco.
Pœniteat Sparten, Argosque, measque Mycenas,
Et veterem Latio supposuisse Samon.
Adde senem Tatium, Junonicolasque Faliscos,
Quos ego Romanis succubuisse tuli.
Sed neque pœniteat, nec gens mihi carior ulla est.
Hic colar, hic teneam cum Jove templa meo.
Ipse mihi Mavors, Commendo mœnia, dixit,
Hæc tibi: tu pollens urbe nepotis eris.
Dicta fides sequitur. Centum celebramur in aris:
Nec levior quovis est mihi mensis honor.
Nec tamen hunc nobis tantummodo præstat honorem
Roma: suburbani dant mihi munus idem.
Inspice, quos habeat nemoralis Aricia fastos,
Et populus Laurens, Lanuviumque meum:

41. *Tum me pœniteat*, then shall I repent.
42. See IV. 31. Virg. Æn I. 26.
43. See Hom. Il. xx. 232.
45. See Virg. Æn. I. 15.
47. See Hom. Il. iv. 51.
49. Ἐν ἁπάσαις ταῖς κουρίαις Ἥρᾳ τραπέζας ἔθετο (Tatius) Κουριτίᾳ λεγομένῃ, αἳ καὶ εἰς τόδε χρόνου κεῖνται. Dion. Hal. II. 50. —*Junon. Fal.* See IV. 73.
55. *Centum*, numerous,—a definite for a indefinite. Compare Virg. Æn. I. 415. iv. 199.
55. *Quovis*, scil. *altero honore.* —*Honor mensis* IV. 85. like *honor cœli*, *honor templorum.*
85. *Suburbani.* See on III. 688. Places which were not very remote from Rome, were called *suburban.* A triumph over the Volscians is (v. 723) named a suburban triumph. All the following towns were in Latium.
59. *Nemoral. Aric.* See III. 263. Met. xv. 488. Aricia lay at the foot of the Alban Mount, on the Appian Way, 13 miles from Rome.
60. *Pop. Laurens.* Laurentum, near the Tiber, between Rome and the sea, was said to have been the residence of king Latinus.—*Lanuvium meum.* This was another town of the Latins, in which there was a grove and temple of Juno Sospita, common to them and the

Est illic mensis Junonius. Inspice Tibur,
Et Prænestinæ mœnia sacra deæ;
Junonale leges tempus. Nec Romulus illas
Condidit: at nostri Roma nepotis erat.
Finierat Juno. Respeximus. Herculis uxor
Stabat, et in vultu signa dolentis erant.
Non ego, si toto mater me cedere cœlo
Jusserit, invita matre morabor, ait.
Nunc quoque non luctor de nomine temporis hujus:
Blandior, et partes pæne rogantis ago;
Remque mei juris malim tenuisse precando;
Et faveas causæ forsitan ipse meæ.
Aurea possedit posito Capitolia templo
Mater, et ut debet, cum Jove summa tenet.
At decus omne mihi contingit origine mensis.
Unicus est, de quo sollicitamur, honor.
Quid grave, si titulum mensis, Romane dedisti,
Herculis uxori, posteritasque memor?
Hæc quoque terra aliquid debet mihi nomine magni

Romans. Liv. viii. 14. For *Lanuvium*, most MSS. read *Lavinium*, but this offends the metre.

61. *Tibur Argeo positum colono*. Hor. Car. II. 6, 5. See on IV. 71. Tibur, now *Tivoli*, was on the Anien.

62. *Prænest. deæ*, scil. *Fortunæ*. *Fortunæ apud Prænesten ædem pulcherrimam ferunt fuisse*. Schol. Juven. xiv. 90.

65. Hebe, called by the Romans *Juventas*, advances as the advocate of a second opinion. *Fulvius Nobilior in Fastis Romulum dicit, postquam populum in majores minoresque divisit, ut altera armis rempublicam tueretur, in honorem utriusque partis hunc Maium, sequentem Junium vocasse*. Macrob. Sat. I. 12. For the marriage of Hebe, the daughter of Jupiter and Juno, with Hercules, see Homer, Od. xi. 604. Hes. Th. 950.

75. *Origine mensis*. There is the same kind of ambiguity here, and in v. 77, as above, v. 40. It is plainly (see v. 88,) the intention of the poet to shew that the month derived its name from the *juvenes*, and not from the goddess Juventas.

77. *Titulum*, the honour. See IV. 115.

79. *Nomine*, on account of.

Conjugis. Huc captas appulit ille boves.
Hic male defensus flammis et dote paterna
Cacus Aventinam sanguine tinxit humum.
Ad propiora vocor. Populum digessit ab annis
Romulus, in partes distribuitque duas.
Hæc dare consilium, pugnare paratior illa est:
Hæc ætas bellum suadet, at illa gerit.
Sic statuit, mensesque nota secrevit eadem.
Junius est juvenum; qui fuit ante, senum.
Dixit: et in litem studio certaminis issent,
Atque ira pietas dissimulata foret;
Venit Apollinea longas Concordia lauro
Nexa comas, placidi numen opusque ducis.
Hæc ubi narravit Tatium, fortemque Quirinum,
Binaque cum populis regna coisse suis,
Et Lare communi soceros generosque receptos;
His nomen junctis Junius, inquit, habet.
Dicta triplex causa est. At vos ignoscite, divæ:
Res est arbitrio non dirimenda meo.
Ite pares a me. Perierunt judice formæ
Pergama: plus lædunt, quam juvet una, duæ.

Prima dies tibi, Carna, datur. Dea cardinis hæc est;
Numine clausa aperit, claudit aperta suo.

80. See I. 543, *et seq.*

83. *Ab annis*, i. e. *ab ætate.*

90. *Dissimulata*, concealed, hidden, it would have been no longer visible.

91, 92. Concordia, the advocate of a third opinion, from *jungo*, is here introduced in a very timely and appropriate manner. For the reparation of the temple of Concord by Tiberius, see I. 637.—*Apol. lauro.* See III. 139. The laurel is mentioned on account of the victories of Tiberius.—*Placidi*, etc. Concordia, he means, was the inspiring deity of the peace-loving prince, and concord was his work.

99. *Ite pares.* As I give not the preference to any, having the fate of Paris before my eyes.

101—182. On the Kalends of June was the festival of an ancient Roman deity, named by our poet

Undè datas habeat vires, obscurior ævo
Fama; sed e nostro carmine certus eris.
Adjacet antiquus Tiberino lucus Helerni:
Pontifices illuc nunc quoque sacra ferunt.
Inde sata est Nymphe,—Cranen dixere priores,—
Nequidquam multis sæpe petita procis.
Rura sequi jaculisque feras agitare solebat,
Nodosasque cava tendere valle plagas.

and Macrobius, Carna or Carnea; by Tertullian, Cyprian, and Augustine, Carda or Cardea. *Nonnulli putaverunt, Junium mensem a Junio Bruto, qui primus Romæ consul factus est, nominatum, quod hoc mense id est Kal. Jun. pulso Tarquinio sacrum Carnæ deæ in Cœlio monte voti reus fecerit. Hanc deam vitalibus humanis præesse credunt, ab ea denique petitur ut jecinora et corda, quæque sunt intrinsecus viscera conservet. Et quia cordis beneficio, cujus dissimulatione Brutus habebatur, idoneus emendationi publici status exstitit, hanc deam, quæ vitalibus præest, templo sacravit. Cui pulte fabacia et larido sacrificatur, quod his maxime rebus vires corporis roborentur; nam et Calendæ Juniæ fabariæ vulgo vocantur, quod hoc mense adultæ fabæ divinis rebus adhibentur.* Macrob. Sat. I. 12. The name is here evidently derived *a carne.* The Fathers of the Church, on the other hand, as they join their Cardea or Carda with deities, named Forculus and Limininus, (from *fores* and *limen*) deduced her name from *Cardo*, to which origin Ovid also plainly alludes.

103, 104. This confirms what I have said above on V. 229, respecting the Roman origin, and the late date of several legends. Though the personages in this are Italian, the manners are Grecian.—*Vires*, her power.

105. *Antiquus.* Three of the best MSS. read *antiqui.* They are followed by Heinsius and Gierig. I think it the better reading. Compare Hom. Il. xi. 166. Virg. Æn. xi. 851.—*Tiberino.* See IV. 291. One MS. reads *Tiberini*, three *Tiberinæ Hilernæ.*—*Helerni*, *Hilerni* and *Hylerni*, are various readings. Who or what Helernus was is totally unknown. Heinsius thinks that the *lucus Helerni* might have been the same with the *lucus Asyli*, (II. 67,) but this last was on the Capitoline hill, and Ovid evidently assigns some place a little way from Rome as the situation of the former.

106. *Sacra ferunt.* Both the offerer (Virg. Æn. 111, 19,) and the priest (Id. G. 111, 446,) are said *sacra ferre.* For *ferunt*, one MS. reads *canunt.*

107. *Cranen.* Two MSS. read *Granen*, which has been received into the text by Heinsius and Gierig. Two have *Gramen*, one *Grangen.*—*Priores*, the ancients. See I. 329, IV. 329.

Non habuit pharetram: Phœbi tamen esse sororem
Credebant; nec erat, Phœbe, pudenda tibi.
Huic aliquis juvenum dixisset amantia verba,
Reddebat tales protinus illa sonos:
Hæc loca lucis habent nimis, et cum luce pudoris.
Si secreta magis ducis in antra, sequor.
Credulus ante subit. Frutices hæc nacta resistit,
Et latet, et nullo est invenienda loco.
Viderat hanc Janus, visæque cupidine captus
Ad duram verbis mollibus usus erat:
Nympha jubet quæri de more remotius antrum:
Utque comes sequitur, destituitque ducem.
Stulta! videt Janus, quæ post sua terga gerantur;
Nil agis, en! latebras respicit ille tuas.
Nil agis, en! dixi. Nam te sub rupe latentem
Occupat amplexu; speque potitus ait:
Jus pro concubitu nostro tibi cardinis esto;
Hoc pretium positæ virginitatis habe.
Sic fatus, virgam, qua tristes pellere posset
A foribus noxas,—hæc erat alba—dedit.

113. *Dixisset. Si*, is understood. The copyists stumbled at this ellipse, for four MSS. read *Huic si quis*, one *si dixit*, another *quum dixit*. There are, however, examples of it. *Dedisses huic animo par corpus*. Plin. Ep. I. 2, 8. *Dares hanc vim M. Crasso; in foro, crede mihi, saltaret*, Cic. Off. III. 19. Compare Hor. Sat. I. 3, 15.

117. *Resistit*, stops. II. 86.

126. *Occupat amplexu*, embraces, seizes in his arms. See on I. 575. *De Jano non mihi facile quidquam occurrit, quod ad probrum pertineat; et forte talis fuit ut innocentius vixerit et a facinoribus et flagitiis remotius*. Augustinus de Civ. Dei. vii. This tale must have escaped the knowledge or the memory of the zealous Father. But does not what he here says of this ancient Italian deity offer a strong confirmation of what has been already observed respecting the purity of the old Italian religion?

129. *Virgam*. Heinsius, without having the authority of any MS. reads *spinam*.

130. *Alba*, scil. *spina*. See v. 165. The same power is ascribed to the ῥάμνος, which is the same as the Alba Spina (*whitethorn*), by Dioscorydes, I. 119. Λέγεται δὲ

Sunt avidæ volucres; non quæ Phineïa mensis
  Guttura fraudabant: sed genus inde trahunt.
Grande caput: stantes oculi: rostra apta rapinæ;
  Canities pennis, unguibus hamus inest.
Nocte volant, puerosque petunt nutricis egentes,
  Et vitiant cunis corpora rapta suis.
Carpere dicuntur lactentia viscera rostris;
  Et plenum poto sanguine guttur habent.
Est illis strigibus nomen: sed nominis hujus
  Causa, quod horrenda stridere nocte solent.
Sive igitur nascuntur aves, seu carmine fiunt,
  Neniaque in volucres Marsa figurat anus;
In thalamos venere Procæ. Proca natus in illis
  Præda recens avium quinque diebus erat;
Pectoraque exsorbent avidis infantia linguis.
  At puer infelix vagit opemque petit.
Territa voce sui nutrix accurrit alumni,

καὶ κλῶνας αὐτῆς θύραις προστεθέντας ἀποκρούειν τὰς τῶν φαρμάκων κακουργίας. The same is said of the *aquifolium* by Pliny.

131. *Quæ*, etc. the Harpies. See Apoll. Rh. Arg. II. 187. Virg. Æn. III. 212. Mythology, pp. 225, 422.

139. *Est illis*, etc. *Στρίξ a στρίζειν stridere*, the night-owl, *Strix aluco* of Linnæus. *Fabulosum arbitror de strigibus, ubera eas infantium labris immulgere. Esse in maledictis jam antiquis strigem convenit; sed quæ sit avium constare non arbitror.* Plin. H. N. xi. 39, 95. A very different account of this bird is given by Isidore, (Orig. xii. 7.) *Strix nocturna avis, habens nomen de sono vocis; quando enim clamat stridet. Vulgo Amma dicitur ab amando parvulos, unde et lac præbere dicitur nascentibus.*

141, 142. Ovid says elsewhere, (Am. I. 8. 13.) *Hanc ego nocturnas vivam volitare per umbras Suspicor et pluma corpus anile tegi.* And Festus says, *Striges maleficis mulieribus nomen inditum est, quas volaticas etiam vocant*, alluding to the same opinion. The belief of the power of witches to transform themselves into animals, is not yet totally extinct among the vulgar in our own country. For the power of magic-verses, *carmina*, see Virg. Ec. viii. 69.—*Nenia*, i. e. *carmen magicum.* Hor. Epod. 17, 28. The Marsians were famous for their magic skill. The construction here is *Nen. Mars. fig. anus.*

143. *Proca.* See IV. 52.

Et rigido sectas invenit ungue genas.
Quid faceret? color oris erat, qui frondibus olim
Esse solet seris, quas nova læsit hiems.
Pervenit ad Cranen, et rem docet. Illa, Timorem
Pone! tuus sospes, dixit, alumnus erit.
Venerat ad cunas: flebant materque paterque:
Sistite vos lacrimas! ipsa medebor, ait.
Protinus arbutea postes ter in ordine tangit
Fronde: ter arbutea limina fronde notat.
Spargit aquis aditus, et quæ medicamen habebant:
Extaque de porca cruda bimestre tenet.
Atque ita, Noctis aves, extis puerilibus, inquit,
Parcite! pro parvo victima parva cadit.
Cor pro corde, precor, pro fibris sumite fibras.
Hanc animam vobis pro meliore damus.
Sic ubi libavit, prosecta sub æthere ponit:
Quique sacris adsunt, respicere illa vetat.
Virgaque Janalis de spina ponitur alba,
Qua lumen thalamis parva fenestra dabat.
Post illud nec aves cunas violasse feruntur,
Et rediit puero, qui fuit ante, color.
Pinguia cur illis gustentur larda Kalendis,
Mixtaque cum calido sit faba farre, rogas.
Prisca dea est, aliturque cibis, quibus ante solebat,
Nec petit adscitas luxuriosa dapes.

155. We do not read anywhere else of the Arbutus being used for this purpose. Perhaps, it was on account of its being ever green like the laurel. Diogenes Laertius (iv. 7, 10,) tells us, that when Bion was sick, *γραῒ δῶκεν εὐμαρῶς τράχηλον εἰς ἐπωδήν, ῥάμνον τε καὶ κλᾶδον δάφνης ὑπὲρ θύρην ἔθηκεν.*

167. Garlic was also thought to be efficacious for this purpose; it was also good to fasten to each arm of the child an eye taken out of a live hyæna. Ignorant people always love cruel and barbarous remedies; we have instances enough among ourselves.

169. See above on v. 101.

Piscis adhuc illi populo sine fraude natabat;
  Ostreaque in conchis tuta fuere suis:
Nec Latium norat, quam præbet Ionia dives,
  Nec, quæ Pygmæo sanguine gaudet, avem;
Et præter pennas nihil in pavone placebat:
  Nec tellus captas miserat ante feras.
Sus erat in pretio: cæsa sue festa colebant.
  Terra fabas tantum duraque farra dabat.
Quæ duo mixta simul sextis quicumque Kalendis
  Ederit, huic lædi viscera posse negant.
Arce quoque in summa Junoni templa Monetæ
  Ex voto memorant facta, Camille, tuo.
Ante domus Manli fuerant, qui Gallica quondam
  A Capitolino reppulit arma Jove.
Quam bene—Di magni!—pugna cecidisset in illa
  Defensor solii, Jupiter alte, tui!
Vixit, ut occideret damnatus crimine regni.
  Hunc illi titulum longa senecta dabat.
Lux eadem Marti festa est; quem prospicit extra
  Appositum Tectæ porta Capena viæ.
Te quoque, Tempestas, meritam delubra fatemur;
  Quum pæne est Corsis obruta classis aquis.

173. Compare Hor. Epod. 2. 48. Sat. II. 2. 49.

175. Scil. the Attagen.

176. The Crane. See Hom. Il. III. 5.

181 *Sextis Kalendis*, scil. *Junii*, the sixth month.

183. See I. 638. Liv. vii. 28.

185. See Liv. v. 47.

187—190. Compare Juv. Sat. x. 276, *et seq.* Read carefully the admirable account of this transaction in Niebuhr's Roman History, II. 602. *et seq.*

191. See Liv. vii. 23. x. 23.

192. *Tectæ viæ.* The commentators confess their inability to explain this. Donatus conjectures, that it may have been arched over, or have had porticos along it. Some MSS. read *rectæ*, one *dextræ*. The Appian road began at the Capene gate, and it is uncertain, whether this temple of Mars was on it, or had a separate road leading to it.

193. This temple was built A. U. C. 495, by L. Scipio the son of Barbatus, who conquered Corsica. It was outside of the Ca-

Hæc hominum monumenta patent. Si quæritis astra,
Tunc oritur magni præpes adunca Jovis.

Postera lux Hyades, Taurinæ cornua frontis,
Evocat: et multa terra madescit aqua.

Mane ubi bis fuerit, Phœbusque iteraverit ortus,
Factaque erit posito rore bis uda seges;
Hac sacrata die Tusco Bellona duello
Dicitur: et Latio prospera semper adest.
Appius est auctor: Pyrrho qui pace negata
Multum animo vidit; lumine captus erat.
Prospicit a templo summum brevis area Circum.

pene gate, where a stone was dug up, bearing the inscription, which may be seen in Reines. Inscr. vi. 34. p. 410, or in Niebuhr, Rom. Hist. I. 254.

196. Aquila rises in the evening.

197. On the IV. Non. the Hyades rise heliacally, accompanied by rain.

199. The temple of Bellona vowed by Appius Claudius, in the midst of a battle, in the Etruscan war, A. U. C. 458, (Liv. x. 19.) was dedicated on the III. Non. Jun. Pliny, (H. N. xxxv. 2. 3.) says, *App. Claudius posuit in Bellonæ æde majores suos placuitque in excelso spectari et titulos honorum legi.* Just what one might expect from one of the proud Claudii!

201. *Duello* the same as *bello*. *Duellum* is a word of frequent occurrence in Livy.

203. *Pyrrho*, etc. This was A. U. C. 474. Val. Max. viii. 12. *Ad App. Claudii senectutem accedebat etiam ut cæcus esset; tamen is quum sententia senatus inclinaret ad pacem et fœdus faciendum cum Pyrrho non dubitavit dicere illa quæ versibus persecutus est Ennius:* Quo vobis mentes recte quæ stare solebant Antehac, dementes sese flexere viai?

204. "*Captus* qui uti aliqua re non potest, Liv. ii. 36: *omnibus membris captus.* xxii. 2: *captus oculis*, ubi vid. Duker," Gierig. Upwards of Twenty MSS. read *cæcus*, two *cassus*, compare Virg. Æn. II. 85.

205. Before the temple of Bellona was a small *area*, or open place, which reached to the upper part of the Circus Flaminius. In the *area* before the temple, stood the celebrated pillar. It was in the temple of Bellona that the senate gave audience to such foreign ambassadors as they would not admit into the city, here also they received the generals who were returned from war. See Livy, *passim*. *Bellona dicitur dea bellorum; ante cujus templum erat columella, quæ bellica vocabatur,*

Est ibi non parvæ parva columna notæ.
Hinc solet hasta manu, belli prænuntia, mitti,
In regem et gentes quum placet arma capi.

Altera pars Circi custode sub Hercule tuta est:
Quod deus Euboico carmine munus habet.
Muneris est tempus, qui Nonas Lucifer ante est.
Si titulos quæris, Sulla probavit opus.

Quærebam, Nonas Sanco Fidione referrem,
An tibi, Semo pater: quum mihi Sancus ait:
Cuicumque ex illis dederis, ego munus habebo.
Nomina trina fero: sic voluere Cures.

supra quam hastam jaciebant quum bellum indicebatur. Festus. *Circus Flaminius.—Ædes Bellonæ versus portam Carmentalem. Ante hanc ædem columna index belli inferendi.* P. Victor de region. urb. Reg. ix. Livy (I. 32.) describes the ceremony of throwing the spear. Originally, when the Roman territory was small, and the hostile states were close at hand, the Fetial used to cast the spear into the enemy's country; afterwards the practice of merely casting it over the pillar of Bellona was introduced.—*Templo* is the reading of two MSS. of high character, all the rest read *tergo*.

209. At the other end of the Circus Flaminius was the temple of Hercules Custos. Neapolis thinks there were two temples of Hercules in this Circus, one built by order of the Senate in compliance with the directions of the Sibyllian verses; the other erected by Fulvius Nobilior, and repaired by Philippus. See v. 802.—*Eub. car.* See IV. 257.—*Titulos*, scil. the inscription.—*Probavit.* "Censorum proprie est *probare.*" Heinsius. 'Αποθύων δὲ τῆς οὐσίας ἁπάσης ὁ Σύλλας τῷ 'Ηρακλεῖ δεκάτην. Plut. Sulla, 35.

213—218. On the Nones was the anniversary of the dedication of the temple of the ancient Sabine deity, named Sancus, Dius (*Deus*) Fidius and Semo. Of these names, we may observe, that Sancus is also written Sangus and Sanctus, which last is manifestly a corruption; that from the second was formed an ordinary oath of the Romans, *Medius fidius*, equivalent to *Mehercle* (The Greeks who rendered *Fidius* by πίστιος, made him the same with Hercules); that Semo, which is, perhaps, a contraction of *Semihomo*, is equivalent to *Indiges*, and, therefore, corresponds pretty exactly with the ἥρως of the Greeks, in its later sense. (Mythology, p. 273). For *Pater Semo*, see on III. 775. Most MSS. read *Semi-*

Hunc igitur veteres donarunt æde Sabini:
Inque Quirinali constituere jugo.

Est mihi, sitque, precor, nostris diuturnior annis,
Filia, qua felix sospite semper ero.
Hanc ego quum vellem genero dare, tempora tædis
Apta requirebam, quæque cavenda forent.
Tum mihi post sacras monstratur Junius Idus
Utilis et nuptis, utilis esse viris;

pater, some *Semicaper*, but inscriptions prove the correctness of the present reading.—*Ælius Gallus Dius Fidius dicebat Diovis* (Jovis) *filius, ut Græci* Διόσκουρον *Castorem, et putabat hunc esse Sanctum ab Sabina lingua, et Herculem ab Græca.* Varro, L. L. IV. Saint Augustine, (De Civ. Dei. xviii.) in accordance with the system which represented the gods of ancient Greece and Italy, as having been nothing but deified mortals, says, *Sabini regem suum primum Sancum, seu, ut alii, Sanctum, retulerunt in Deos.* Cato, in his Origines, says, *Nomen* (scil. Sabinorum) *esse impositum ex Sabo Divi Sanci Gentilis filio.* And Silius Italicus (viii. 422,) says, *Ibant et læti; pars Sanctum voce canebant Auctorem gentis; pars laudes ore ferebant, Sabe, tuas; qui de patrio cognomine primus Dixisti populos magna ditione Sabinos.* The *pater Sabinus* of Virgil (Æn. vii. 178,) would appear to be the same with Sabus. Before I quit this deity, I must notice the curious mistake into which Justin Martyr and Tertullian fell, in consequence of the resemblance between *Semoni* and *Simoni.* They gravely assert, that, seduced by his magic arts, the Romans erected a statue to Simon Magus, and adored him as a god!

217. I think Ovid intimates very plainly here his belief that the Sabines, when they settled at Rome, raised a temple on the Quirinal to their ancient god, Sancus. History, however, makes no mention of it, and Sancus is not among the deities to whom, according to Varro, L. L. IV. Tatius erected temples. Dionysius, (iv. 58,) speaking of the treaty made by Tarquinius Superbus, with the Gabines, says, *τούτων ἐστὶ τῶν ὁρκίων μνημεῖον ἐν Ῥώμῃ κείμενον ἐν ἱερῷ Διὸς Πιστίου ὃν Ῥωμαῖοι Σάγκτον καλοῦσιν*; which temple, he tells us (ix. 60,) stood on the Quirinal (*ἐπὶ τοῦ Ἐνυαλίου λόφου,*) was begun by Tarquinius, and dedicated by the consul, Spurius Postumius, on the Nones of June, A. U. C. 288.

219. *Est mihi*, etc. Ovid speaks of his daughter also in his Tristia (iv. 10, 75,) *Filia me mea bis prima fecunda juventa, Sed non ex uno conjuge fecit avum.* Her name is not known, but it would appear that she was married to a senator, for Seneca (de Con. Sap. 17,) says, *In senatu flentem vidimus Fidum Cornelium, Nasonis generum.*

Primaque pars hujus thalamis aliena reperta est,
  Nam mihi sic conjux sancta Dialis ait:
Donec ab Iliaca placidus purgamina Vesta
  Detulerit flavis in mare Tibris aquis,
Non mihi detonsos crines depectere buxo,
  Non ungues ferro subsecuisse licet:
Non tetigisse virum; quamvis Jovis ille sacerdos,
  Quamvis perpetua sit mihi lege datus.
Tu quoque ne propera: melius tua filia nubet,
  Ignea quum pura Vesta nitebit humo.

Tertia post Nonas removere Lycaona Phœbe
  Fertur: et a tergo non habet Ursa metum.

225. *Hujus*, scil. *mensis*. It was not lucky to marry in June before the Ides; all the rest of the month was favourable to matrimony. See II. 557, III. 393.

227. *Stercus ex æde Vestæ XVII. Kal. Jul. defertur in angiportum medium fere clivi Capitolini, qai locus clauditur porta stercoraria. Tantæ sanctitatis majores nostri esse judicaverunt.* Festus. *Dies qui vocatur, Quando stercus delatum, fas: ab eo appellatus, quod eo die ex æde Vestæ stercus everritur et per Capitolinum clivum in locum defertur certum.* Varro L. L. V. Ovid, we may observe differs from these writers. Their testimony is, I think, to be preferred.

228. *Flav. aq.* Compare Virg, Æn. VII. 30. Hor. Car. I. 2. 13.

229—231. See III. 398.—*Detonsos.* The readings of the MSS. differ greatly, some have *detonso*, two *detenso*, three *detonsum*, one *detonsa*, another *dentoso*, two give the present reading. *Detonsi crines* does not signify hair that is cut close, but what is merely clipt at the ends, which we are to suppose was the case with that of the Flaminia.—*Buxo.* The Roman combs, like some of our own, were made of box-wood.—*Depectere.* See III. 465.

232. *Matrimonium Flaminis nisi morte dirimi non jus.* Gellius, N. A. x. 15. *Certe Flaminica non nisi univira est, quæ et Flaminis lex est.* Tertull. Ex. ad Cast. 13.

234. *Ignea Vesta*, "templum Vestæ in quo ignis alitur perpetuus," Gierig. *Veste nitebit humus* is the reading of all the MSS. but two, which have *humo.* The present reading, of the correctness of which no one can doubt, was formed by Scaliger.

235. On the VII. Id. Arctophylax or Boötes, sets in the morning.—*Lycaona*, Arcas, the grandson of Lycaon, II. 153. *et seq.* If this is not an oversight of the poet, Lycaon is put for Lycaonides, just as it is supposed, that

Tunc ego me memini Ludos in gramine Campi
  Adspicere, et didici, lubrice Tibri, tuos.
Festa dies illis, qui lina madentia ducunt,
  Quique tegunt parvis æra recurva cibis.

Mens quoque numen habet. Menti delubra videmus
  Vota metu belli, perfide Pœne, tui.
Pœne, rebellaras: et leto Consulis omnes
  Attoniti Mauras pertimuere manus.
Spem metus expulerat, quum Menti vota Senatus
  Suscipit; et melior protinus illa venit.
Adspicit instantes mediis sex lucibus Idus
  Illa dies, qua sunt vota soluta deæ.

Vesta, fave! tibi nunc operata resolvimus ora,
  Ad tua si nobis sacra venire licet.
In prece totus eram; cœlestia numina sensi,

even Homer uses Hyperion for Hyperionides. See above I. 385. "Ita 'Αμφιτρύων pro 'Αμφιτρυωνιάδης, Pindar Nem. IV. 32. ubi vid. Schol. et Olymp. x. 42. Μολίονες pro Μολιονίδαι ubi vid. Schmid." Burmann.—*Phœbe.* One would rather have expected *Phœbus.* He probably meant an allusion to Diana, who had transformed Callisto. Phœbe seems to be put for *night.*

237. *Gram. Campi.* Compare Hor. Car III. 7. 26. iv. 1. 39. A. P. 162.

239. *Piscatorii ludi vocantur, qui quotannis mense Junio trans Tiberim fieri solent a Prætore urbano pro piscatoribus Tiberinis: quorum quæstus non in macellum pervenit sed fere in aream Volcani; quod id genus pisciculorum vivorum datur ei deo pro animis humanis.* Festus.

241—248. After the defeat of the Roman army by Hannibal at the Trasimene lake, in which the consul C. Flaminius was slain, A. U. C. 537. the Sibylline books were consulted, according to custom, and by their direction, *Ludi magni* were vowed to Jupiter, and temples to Venus Erycina, and to Mars. Liv. xxii. 9. Does not this tend to confirm what I have observed above (see on IV. 874.) respecting the Phœnician origin of Venus Erycina? Every one knows the Roman custom of endeavouring to gain over the deities of their enemies.

Lætaque purpurea luce refulsit humus.
Non equidem vidi—valeant mendacia vatum—
Te, dea; nec fueras adspicienda viro.
Sed quæ nescieram, quorumque errore tenebar,
Cognita sunt nullo præcipiente mihi.
Dena quater memorant habuisse Palilia Romam,
Quum flammæ custos æde recepta sua est.
Regis opus placidi, quo non metuentius ullum
Numinis ingenium terra Sabina tulit.
Quæ nunc ære vides, stipula tunc tecta videres,
Et paries lento vimine textus erat.
Hic locus exiguus, qui sustinet atria Vestæ,

247. *Adspicit*, etc. "Inter illam diem, qua vota soluta sunt, et Idus interjacent sex luces. Falso Neap. putabat Ovidiam hoc disticho, VI. Id. exprimere voluisse." Gierig. I think however Neapolis is right, for the setting of Arctophylax was on the VII. Id. unless we suppose that the temple of Mens was dedicated on that day, and in that case, where was the necessity for vv. 247, 248?

249—460. On the V. Id. were the Vestalia. The poet goes at great length into this subject. See I. 528. III. 417, *et seq.* 697. *et seq.* IV. 949.

253. *Non vidi.* Perhaps he means to intimate, that Vesta as the principle of fire, had no visible anthropomorphic form, like the other deities. Compare v. 298.—*Valeant*, etc. away with, adieu to. Compare Hor. Ep. II. 1. 80. Ter. Andr. iv. 2. 13. The Greeks used their *χαίρω*, in the same sense.—*Mendacia*, fictions. See Hor. A. P. 151.

257. *Dena quater*, etc. The temple of Vesta was built by Numa, Αὐτὸς πρῶτος ἱερὸν ἱδρυσάμενος Ῥωμαίοις Ἑστίας, καὶ παρθένους ἀποδείξας αὐτῇ θυηπόλους. Dionys. II. 65. See also Plut. Num. 9 and 11. Liv. I. 20.—*Palilia.* See on IV. 721.

258. *Flammæ custos*, scil. Vesta, Vell. Paterc. II. 131. The deities were called the guardians (*custodes*) of the objects over which they presided. Compare II. 277.

259. *Metuentius*, etc. Compare Met. I. 322.

261. *Quæ nunc*, etc. Compare I. 199, *et seq.* III. 183, A. A. III. 118.

263. *Hic locus*, etc. Ἐδείματο πλησίον τοῦ τῆς Ἑστίας ἱεροῦ τὴν καλουμένην Ῥηγίαν οἷόν τε βασίλειον οἴκημα. Plut. Num. 14. *Habitabat propter ædem Vestæ.* Solin. 2. As Lipsius justly observed, Ovid confounds the *Regia* and the *Atrium Vestæ*. The Vestals dwelt in the Atrium. *Virgines quum vi morbi Atrio Vestæ coguntur excedere, matronarum curæ custodiæque mandantur.* Plin. Ep. vii. 19, 2. Correct by this the note on II. 69.

Tunc erat intonsi regia magna Numæ.
Forma tamen templi, quæ nunc manet, ante fuisse
Dicitur: et formæ causa probanda subest.
Vesta eadem est, et Terra: subest vigil ignis utrique,
Significant sedem terra focusque suam.
Terra pilæ similis, nullo fulcimine nixa,
Aëre subjecto tam grave pendet onus.
[Ipsa volubilitas libratum sustinet orbem:
Quique premat partes, angulus omnis abest.
Quumque sit in media rerum regione locata,
Et tangat nullum plusve minusve latus;
Ni convexa foret, parti vicinior esset,
Nec medium terram mundus haberet onus.]
Arce Syracosia suspensus in aëre clauso

264. *Intonsi.* See on II. 30.—*Magna,* scil. for those times.

265. The temple of Vesta was round, ἱερὸν ἐγκύκλιον—ἀπομιμούμενος τὸ σχῆμα τοῦ σύμπαντος κόσμου. Plut. Num. 14. *Rotundam ædem Vestæ Numa consecravit, quod eandem esse terram credebat, eamque pilæ forma esse, ut sui simili templo dea coleretur.* Festus. "Neque Noster sibi constat; namque hic et vs. 460. Vestam facit *terram,* vs. 291, *vivam flammam.*" Gierig.

267. Καὶ Γαῖα μῆτερ, Ἑστίαν δὲ σ' οἱ σοφοὶ Βροτῶν καλοῦσιν, ἡμένην ἐν αἰθέρι. Eurip. Frag. 178.—*Et Terra.* Three MSS. read *quæ Terra.*

268. *Focus,* ignis.

269, 270. Compare Met. I. 12.

271—276. These six verses are wanting in all the MSS. but seven, only one of which is of the first order. In one they come after v. 280. "Videntur mihi spurii esse, namque 1. quo referes vs. 273, *locata?* Ad terram, vs. 269? At alia subjecta interposita sunt, *volubilitas* et *angulus.* Non ita negligenter Ovidius scribit. 2. Sententia inest inepta; cum in medio mundo sit, non esset in medio, nisi convexa foret. 3. Eadem sententia sed melius expressa legitur, vs. 279, *et seq.*" Gierig. I think he is right, and that these lines should be rejected.—*Ipsa volubilitas,* etc. The *orbis rotundus* is evidently the world, (*mundus*) and not the earth. *Mundi volubilitas, quæ nisi in globosa forma esse non potest.* Cic. N. D. II. 19. Yet, from the connexion, it is of the volubility of the earth that the poet speaks, and he would thus appear to inculcate the Pythagorean or Copernican system, which he surely did not hold.—*Qui,* etc. it (scil. the earth) has no saliant angles to press the matter (*partes*) external to it, *i. e.* the air.

Stat globus, immensi parva figura poli;
Et quantum a summis, tantum secessit ab imis
Terra. Quod ut fiat, forma rotunda facit.
Par facies templi: nullus procurrit in illo
Angulus. A pluvio vindicat imbre tholus.
Cur sit virgineis, quæris, dea culta ministris.
Inveniam causas hac quoque parte suas.
Ex Ope Junonem memorant Cereremque creatas
Semine Saturni: tertia Vesta fuit.
Utraqe nupserunt: ambæ peperisse feruntur:
De tribus impatiens restitit una viri.
Quid mirum, virgo si virgine læta ministra
Admittet castas in sua sacra manus?
Nec tu aliud Vestam, quam vivam intellige flammam;
Nataque de flamma corpora nulla vides.
Jure igitur virgo est, quæ semina nulla remittit,
Nec capit: et comites virginitatis habet.
Esse diu stultus Vestæ simulacra putavi:

277. The celebrated sphere of Archimedes, which represented the motions of the sun, moon, and five planets around the earth. It was enclosed in a glass-case, hence he says, *aëre clauso*, and it appears from this passage of Ovid, and from Cicero, Rep. I. 14, and Athen. v. 11, that it was preserved at Syracuse in their time. See Cic. Tusc. I. 25, Claudian. Epigr. 68.—*Arce*, is the reading of three MSS. all the rest have *arte.*—*Syracosio.* All the MSS. read *Syracusio*, which is repugnant to the metre. Heinsius corrected it. The Greeks used *Συρακόσιος*, as well as *Συρακούσιος*. Compare Virg. Ec. vi. 1.

282. *Tholus*, a dome, round roof. "Tholi forma est *οὐρανοειδής*." Neapolis.

285. *Ῥεία—Κρόνῳ τέκε φαίδιμα τέκνα, Ἱστίην, Δήμητρα καὶ Ἥρην χρυσοπέδιλον.* Hes. Th. 453. Observe how all the names are changed into Latin ones!

288. *Impatiens viri*, unmarried. Compare Met. I. 478. See Mythology, p. 72. Ovid assigns two reasons for her having virgin-priestesses. 1. Because she was a virgin herself. 2. Because she was the principle of fire, which produces nothing. Cicero (Leg. II. 12.) gives two more. *Vestæ colendæ virgines præsunt, ut advigiletur facilius ad custodiam ignis, et sentiant mulieres in natura feminarum omnem castitatem pati.*

Mox didici curvo nulla subesse tholo.
Ignis inexstinctus templo celatur in illo;
Effigiem nullam Vesta, nec ignis, habent.
Stat vi terra sua: vi stando Vesta vocatur;
Causaque par Graii nominis esse potest.
At focus a flammis, et quod fovet omnia, dictus:
Qui tamen in primis ædibus ante fuit.
Hinc quoque vestibulum dici reor: inde precando
Affamur Vestam, Quæ loca prima tenes.
Ante focos olim longis considere scamnis
Mos erat, et mensæ credere adesse deos.
Nunc quoque, quum fiunt antiquæ sacra Vacunæ,

299, 300. Vesta a *vi stando!* Well might Gierig say, "mira est hæc etymologia." The Greeks derived Ἑστία from ἵστημι. *Terram nonnulli Vestam esse pronuntiant, quod in mundo* stet *sola, cæteris ejus partibus mobilitate perpetua constitutis.* Arnob. adv. Gen. III. p. 119. Μένει Ἑστία ἐν θεῶν οἴκῳ μόνη. Plat. Phædrus.

301. *Quod fovet. Focus a fovendo id est calefaciendo.* Festus—another equally sound piece of etymology!

302. *Prim. æd.* the porch or entrance of the house.

303. *Vestibulum.* "De etymo hujus voculæ aliud sentit Nonius, aliud Varro, hoc Ovidianum nemo. Servius: *Vestibulum ut Varro docet, etymologiæ non habet proprietatem, sed fit pro captu ingenii.*" Neapolis.

304. *Affamur,* etc. We say O Vesta! who etc. *Vestæ nomen a Græcis est; ea est enim quæ ab illis* Ἑστία *dicitur. Vis autem ejus ad aras et focos pertinet. Itaque in ea dea, quæ est rerum custos intimarum, omnis et præcatio et sacrificatio extrema est.* Cic. N. D. II. 27. Ταῖς θυσίαις οἱ Ἕλληνες ἀπὸ τῆς πρώτης τε αὐτῆς (Ἑστίας) ἤρχοντο καὶ ἐς ἐσχάτην αὐτὴν κατέπαυον. Cornut. N. D. 28. See the Homeridian hymn to Hestia, or Mythology, p. 73. The reading of this line is very different in the MSS. some have *Quæ famur Vesta,* others *Quæ famur vestra est,* or *Quæ f. Vestam;* one *Quæramus Vestam,* another *Quæramur,* another *Dicimus O Vesta,* which Ciofanus and Neapolis preferred; the present reading is that of three MSS. and was adopted by Heinsius.

305. *Ante focos.* before the altars. Compare Virg. Æn. vii. 175.

306. *Mensæ credere,* etc. See Hom. Od. vii. 201.

307, 308. *Nunc quoque,* etc. These verses are parenthetic. He shews, by instancing one case of its use at the present day, the antiquity of the custom of sitting at the sacrifical feast.—*Vacunæ.* See Hor. Ep. I. 10. 49. *Vacuna ap. Sabinos plurimum colitur.*

Ante Vacunales stantque sedentque focos.
Venit in hos annos aliquid de more vetusto:
Fert missos Vestæ pura patella cibos.
Ecce, coronatis panis dependet asellis,
Et velant scabras florea serta molas.
Sola prius furnis torrebant farra coloni;
Et Fornacali sunt sua sacra deæ.
Suppositum cineri panem focus ipse parabat,
Strataque erat tepido tegula quassa solo.
Inde focum servat pistor, dominamque focorum,
Et quæ pumiceas versat asella molas.
Prætercam, referamne tuum, rubicunde Priape,

Quidam Dianam, nonnulli Cererem esse dixerunt; alii Venerem, alii Victoriam, deam vacationis, quod faciat vacare a curis. Sed Varro primo rer. divin. Minervam dicit, quod ea maxime hi gaudent qui sapientiæ vacant. Schol. Cruq. *in loc.*

309. *More vetusto,* scil. of offering to Vesta at the sacrifices to the other gods. Gierig, I think is wrong, in understanding it of the custom of sitting before the altars.

310. *Missos cibos.* Some portion of the sacred food was sent on a clean plate to the temple of Vesta. Was it it from the sacrifices in general, or only from those to Vacuna?

311. *Ecce,* etc. It was usual on festivals and holidays, to put garlands on such animals as had a share in them, or were in any way sacred to the deity, in whose honour they were held. See I. 663. V. 52. Tibull II. 1. 8. Wernsdorf. Exc. VII. to Grat. Cyneg. in the Poetæ Minores, Tom. I. p. 261. At the Vestalia, the mills stopped working, the mill-stones were wreathed with garlands, and the asses were likewise crowned, and had bread hung about their necks. See on v. 347. *Vesta coronatis pauper gaudebat asellis,* says Propertius (iv. 1. 21.) speaking of ancient times.

313. See II. 525.

315—316. *Panem primo cinis calidus et fervens testa percoxit; deinde furni paullatim reperti sunt et alia genera.* Seneca Ep. 90. *Panem testicium sic facito.—Ubi bene subegeris defingito coquitoque sub testa.* Cato R. R. 74. *Testuatium, quod in testu caldo coquebatur.* Varro L. L. IV. The poet's description agrees rather with that of Seneca, and is nearly the common mode of baking cakes at the present day.

317. This is the true reason, why the millers and bakers kept the Vestalia. There was no reason, but his inability to resist the temptation, for telling the following story.

Dedecus? est multi fabula parva joci.
Turrigera frontem Cybele redimita corona
Convocat æternos ad sua festa deos.
Convocat et Satyros, et, rustica numina, Nymphas.
Silenus, quamvis nemo vocarat, adest.
Nec licet, et longum est epulas narrare deorum:
In multo nox est pervigilata mero.
Hi temere errabant in opacæ vallibus Idæ:
Pars jacet, et molli gramine membra levat.
Hi ludunt, hos somnus habet; pars brachia nectit,
Et viridem celeri ter pede pulsat humum.
Vesta jacet, placidamque capit secura quietem,
Sicut erat positum cespite fulta caput.
At ruber hortorum custos Nymphasque deasque
Captat, et errantes fertque refertque pedes.
Adspicit et Vestam; dubium, Nymphamne putarit,
An scierit Vestam: scisse sed ipse negat.
Spem capit obscenam, furtimque accedere tentat,
Et fert suspensos, corde micante, gradus.
Forte senex, quo vectus erat, Silenus asellum
Liquerat ad ripas lene sonantis aquæ.
Ibat, ut inciperet, longi deus Hellesponti,
Intempestivo quum rudit ille sono.
Territa voce gravi surgit dea. Convolat omnis
Turba; per infestas effugit ille manus.

320. Compare I. 391 *et seq.*

320. *Quamvis*, etc. "Silenus creditus musca dialium conviviorum." Neapolis.

325. *Nec licet.* "Respicit Tantali fabulam, qui epulis admotus, cum ibi acta narrasset, pœnam sensit." Burmann.

327. *Vallibus.* Most MSS. read *collibus*.

329. *Brachia nectit*, scil. in the dance. Compare Hor. Car. II. 12. 17. In both these places *brachia* is, I should think, equivalent to *manus*. They did not waltz in those days.

330. Compare Hor. Car. I. 37, 1, III. 18. iv. 1, 27.

338. See I. 433.

[Lampsacos hoc animal solita est mactare Priapo:
Apta asini flammis indicis exta damus.]
Quem tu, diva memor, de pane monilibus ornas.
Cessat opus: vacuæ conticuere molæ.
Nomine, quam pretio celebratior, arce Tonantis,

345, 346. Heinsius, and, after him, Krebs, regarded this distich as an interpolation. But, if we take away these two verses, the relative to *quem* (v. 347,) is *ille*, (v. 344) which, though Krebs asks, " Asinus an Priapus ?" is, beyond question, the latter; unless, with Neapolis, we read *illa*, and then the antecedent would be the *ille* of v. 342. I can see no objection to v. 345; there is a difficulty, and, I should suspect, a corruption, in the following verse. It would seem from it that, as Neapolis observes, " hujus (*asini*) exta quotannis oblata aræ Vestali," a practice, of the existence of which we have no other proof, and which would be at variance with the whole of the poet's narrative, the object of which is, to give a reason for Vesta's favour to the ass. " An unquam a Romanis asinus Priapo mactatus sit, dubito; nec umquam Vestæ asini exta oblata sunt." Krebs. The whole difficulty might be removed if we were to read *jacit*, or some such word, governed of Lampsacos, for *damus*. It is evident that these verses were in the copy of Ovid's Fasti, used by Lactantius, for he manifestly (Inst. I. 21,) takes the story from him. *Lampsaceni asellum Priapo quasi in ultionem mactare consueverunt; cum enim hic deus Vestæ dormienti vim inferre conaretur, asinus intempestivo clamore eam excitavit. Hinc libido insidiatoris detecta. Apud Romanos eundem asellum Vestalibus sacris in honorem pudicitiæ conservatæ panibus coronant.*

347. *Diva memor.* See end of preceding note. The zealous Father adds, *Quid turpius? quid flagitiosius quam si Vesta beneficio asini virgo est?—De pan. monil.* " Quod attinet ad formam panis—in modum coronæ fuisse existimo. Hæ coronæ sunt quæ Valentinianus et Valens in Lege De annonis civicis et pane gradili vocant *buccellas.* Soli Siculi hanc vocem hodie retinent qui materna lingua hujusmodi panes dicunt *buccellatos*; Castellani vocant *rosquillas.*" Neapolis. I imagine these are nothing more than those cakes or loaves made in the shape of a ring, which are so commonly to be met with even in France. It is probable that a number of these were strung together, and hung about the necks of the mill-asses. Perhaps, as Neapolis observes, this will be illustrated by the following passage in the Plutus of Aristophanes, Κ'αγὼ γ' ἀναδῆσαι βούλομαι Εὐαγγέλιά σ' ἐν κριβανωτῶν ὁρμαθῷ Τοιαῦτ' ἀπαγγείλαντα.

349. He makes a digression here, as he is on the subject of bread, to relate the origin of the altar on the Capitol to Jupiter Pistor.—*Nom. quam pret. celeb.* The altar was small, and of little account. " Jovem Pistorem nemo novit præter Nostrum et Lac-

Dicam, Pistoris quid velit ara Jovis.
Cincta premebantur trucibus Capitolia Gallis:
Fecerat obsidio jam diuturna famem.
Jupiter, ad solium Superis regale vocatis,
Incipe, ait Marti. Protinus ille refert:
Scilicet, ignotum est, quæ sit fortuna meorum;
Et dolor hic animi voce querentis eget?
Si tamen, ut referam breviter mala juncta pudori,
Exigis: Alpino Roma sub hoste jacet.
Hæc est, cui fuerat promissa potentia rerum,
Jupiter? hanc terris impositurus eras?
Jamque suburbanos Etruscaque contudit arma.
Spes erat in cursu; nunc Lare pulsa suo est.
Vidimus ornatos ærata per atria picta
Veste triumphales occubuisse senes;
Vidimus Iliacæ transferri pignora Vestæ
Sede. Putant aliquos scilicet esse deos.

tantium Inst. I. 20, qui sua ex Ovidio omnia deprompsit." Krebs.

350. *Dicam Pistoris.* Some MSS. read *Discant,* or *Dicant Pistores.*

351. For the account of the capture of Rome by the Gauls, A. U. C. 364, see Liv. v. 32, *et seq.* Plutarch, Camillus, and study Niebuhr's masterly examination of the whole story. Rom. Hist. II. 528, *et seq.*

359. Compare Virg. Æn. I. 257.

361. *Suburbanos.* See on III. 668.

363, 364. So the matter is related by Livy and Florus; according to Plutarch, they were slain in the Forum.—*Ærata atria.* "In quibus statuæ æneæ dispositæ." Gierig. I do not recollect to have read anywhere that the statues of their ancestors in the Atria of the Roman nobles, in the olden time, were of bronze. In our poets' days, there were even golden figures in them, but of a different kind. See Lucret. II. 24. *Ærata,* like *aurata,* which is the reading of two MSS. may mean simply adorned with brass. Lipsius proposed *cerata;* Heinsius *reserata,* which agrees with the *patentia atria* of Livy, the *patentes domos* of Florus, and the *apertas januas* of Val. Max. III. 117.—*Picta Veste.* The triumphal robe of purple and gold.

365. The Eternal Fire, and other sacred things, were conveyed from Rome to Cære.

366. *Putant,* etc. It is plain they believe the gods to have some power. In the editions,

At si respicerent, qua vos habitatis in arce,
Totque domos vestras obsidione premi:
Nil opis in cura scirent superesse deorum,
Et data sollicita tura perire manu.
Atque utinam pugnæ pateat locus! arma capessant;
Et, si non poterunt exsuperare, cadant.
Nunc inopes victus, ignavaque fata timentes,
Monte suo clausos barbara turba premit.
Tum Venus, et lituo pulcher trabeaque Quirinus,
Vestaque pro Latio multa locuta suo.
Publica, respondit, cura est pro mœnibus istis,
Jupiter, et pœnas Gallia victa dabit.
Tu modo, quæ desunt fruges, superesse putentur,
Effice, nec sedes desere Vesta, tuas.
Quodcumque est Cereris solidæ cava machina frangat,
Mollitamque manu duret in igne focus.
Jusserat: et fratris virgo Saturnia jussis
Annuit: et mediæ tempora noctis erant.
Jam ducibus somnum dederat labor. Increpat illos
Jupiter, et sacro, quid velit, ore docet:
Surgite, et in medios de summis arcibus hostes
Mittite, quam minime tradere vultis, opem.
Somnus abit, quæruntque novis ambagibus acti,
Tradere quam nolint et jubeantur, opem.

prior to that of Gierig, there was a note of interrogation after *deos*, which gave a wrong sense.

367. *Qua vos*, etc. The Capitol. *Jupiter, Junoque Regina ac Minerva, ceterique Dii Deæque qui Capitolium arcemque incolitis.* Liv. VI. 16.

375. *Lituo.* The *lituus* was the staff with a curved top, used by the augurs, its form has been retained in the bishops' crosier. Compare Virg. Æn. vii. 187.

377. *Publica cura.* It is a public matter, it concerns us all. He transfers to the gods the phraseology of the Roman republic. Liv. II. 41. III. 48.

381. *Cereris.* Ceres is frequently used for bread. Compare Virg. Æn. I. 177.

383. *Sat. virgo.* Vesta. See on v. 285.

Ecce, Ceres visa est. Jaciunt Cerealia dona.
  Jacta super galeas scutaque longa sonant.
Posse fame vinci spes excidit. Hoste repulso
  Candida Pistori ponitur ara Jovi.—
Forte revertebar festis Vestalibus illac,
  Qua Nova Romano nunc via juncta Foro est.
Huc pede matronam vidi descendere nudo:
  Obstupui, tacitus sustinuique gradum.
Sensit anus vicina loci, jussumque sedere
  Alloquitur, quatiens voce tremente caput.
Hoc, ubi nunc fora sunt, udæ tenuere paludes:
  Amne redundatis fossa madebat aquis.
Curtius ille lacus, siccas qui sustinet aras,
  Nunc solida est tellus, sed lacus ante fuit.
Qua Velabra solent in Circum ducere pompas,

391. *Ceres.* See on v. 381.

395. The poet was, or feigns he was, once during the Vestalia, coming along the street, named the Via Nova, which led into the Forum, when he saw a lady (*matrona*) coming down it barefoot. An old woman of the neighbourhood observing his surprise, gave him, as he says, the following explanation. As Vesta had a temple near the Via Nova, (Liv. v. 32.) it was probably thither that the lady was going to worship.

401. Before the Cloacæ were constructed, the valleys between the hills of Rome were little better than marshes, in consequence of the frequent inundations of the Tiber. *Locus palustris tum fuit* Lacus Curtius, *in foro, antequam cloacæ sunt factæ.* Varro, L. L IV.

403. *Curtius Lacus.* For the supposed origin of this name, see Liv. I. 13. vii. 6. It retained its name, like so many places in London, and other cities, after its nature had been totally changed. —*Siccas aras,* as the place was now drained. *Forum Romanum. Ara Saturni in lacu Curtio.* P. Victor, Reg. VIII. Ovid may have meant this altar alone, or it and others which were in that place.

405—408. *At qua Velabri regio patet ire solebat Exiguus pulsa per vada linter aqua.* Tibull. II. 6, 33. *Qua Velabra suo stagnabant flumine, quaque Nauta per urbanas velificabat aquas.* Propert. iv. 9, 5. *Aventinum montem maxime puto dictum ab advectu; nam olim paludibus mons erat ab reliquis disclusus. Itaque eo ex urbe qui advehebantur ratibus quadrantem solvebant; cujus vestigia, quod ea, qua tum itur, Velabrum, et unde adscendebant ad Rumam, Nova Via:*

Nil præter salices crassaque canna fuit.
Sæpe suburbanas rediens conviva per undas
Cantat, et ad nautas ebria verba jacit.
Nondum conveniens diversis iste figuris
Nomen ab averso ceperat amne deus.
Hic quoque lucus erat juncis et arundine densus,
Et pede velato non adeunda palus.
Stagna recesserunt, et aquas sua ripa coërcet:
Siccaque nunc tellus. Mos tamen ille manet.
Reddiderat causam; Valeas, anus optima! dixi:
Quod superest ævi, molle sit omne, tui!
Cetera jam pridem didici puerilibus annis;
Non tamen idcirco prætereunda mihi.
Mœnia Dardanides nuper nova fecerat Ilus:

lucus et sacellum Larum. Velabrum dicitur a vehendo; velaturam facere etiam nunc dicuntur, qui id mercede faciunt. Varro, L. L. IV.—*Pompas,* scil. *Circenses.*—*Cantat,* etc. In this place, the present tense must be used for the past, as she is speaking of the state of the Velabrum in former times.

409, 410. The Tuscan street, in which there stood a statue of Vertumnus, was here. *In vico Tusco Vortumnus stat deus Etruriæ.* Varro, L. L. IV. *Tuscus ego* (Vertumnus) *et Tuscis orior.—Romanum satis est posse videre forum. Hac quondam Tiberinus iter faciebat, et aiunt Remorum auditos per vada pulsa sonos. At postquam ille suis tantum concessit alumnis, Vertumnus verso dicor ab amne deus.* Propert, iv. 2. For Vertumnus, see Mythology, p. 474.

411. *Hic,* in this place *i. e.* the Via Nova.—*Lucus,* a sacred grove, as the word scarcely ever occurs in any other sense. It may have been undergrown with reeds and rushes.

412. *Pede velato,* with a shod foot—an unusual employment of *velo.*

415. *Causam.* "Causam positi calcei censet ex antiqua necessitate in eos annos perdurasse, non ex numinis reverentia: ad quem respexit etiam apud antiquos nudipedis incessus." Neapolis. The rejected cause is however much more likely to be the true one. *Etiam* in this note contains an allusion to the barefoot processions in Catholic countries.

417. *Cetera,* etc. All that remains to be told about Vesta, he had heard when a boy, perhaps been taught at school, and he supposes the case may have been the same with others.

419. For this account of the Palladium, see Apollodorus, III. 12. or Mythology, p. 437.

Ilus adhuc Asiæ dives habebat opes.
Creditur armiferæ signum cœleste Minervæ
Urbis in Iliacæ desiluisse juga.
Cura videre fuit: vidi templumque locumque.
Hoc superest illi: Pallada Roma tenet.
Consulitur Smintheus: lucoque obscurus opaco
Hos non mentito reddidit ore sonos:
Ætheriam servate deam: servabitis urbem:
Imperium secum transferet illa loci.
Servat et inclusam summa tenet Ilus in arce:
Curaque ad heredem Laomedonta venit.
Sub Priamo servata parum. Sic ipsa volebat,
Ex quo judicio forma revicta sua est.
Seu genus Adrasti, seu furtis aptus Ulixes,
Seu pius Æneas eripuisse datur;
Auctor in incerto. Res est Romana: tuetur
Vesta, quod assiduo lumine cuncta videt.
Heu quantum timuere Patres, quo tempore Vesta
Arsit, et est tectis obruta pæne suis!
Flagrabant sancti sceleratis ignibus ignes,
Mixtaque erat flammæ flamma profana piæ.
Attonitæ flebant, demisso crine, ministræ:
Abstulerat vires corporis ipse timor.

423. *Cura*, etc. From Trist. I. 2. 77. and Ep. ex Pont. II. 10. 21. it appears that Ovid had at one time travelled for pleasure and information through Greece, Asia Minor, and Sicily.

427. *Ætheriam deam*, the Διοπετές, the heaven-fallen Palladium.

432. See v. 15.

433. *Genus Adrasti*, Diomedes the son of Tydeus by Deipyle, the daughter of Adrastus, king of Argos.

434. *Datur*. This is the reading of only one MS. all the rest have *ferunt*.

436. The reason why the Palladium was kept in the temple of Vesta.

437. This conflagration took place in the time of the second Punic war. L. Cæcilius Metellus, a consular, was Pontifex Maximus. See Dion. Hal. II. 66. Liv. Epit. 19. Val. Max. I. 4, Plin. H. N. vii. 43.

Provolat in medium, et magna, Succurrite! voce,
  Non est auxilium flere, Metellus ait.
Pignora virgineis fatalia tollite palmis!
  Non ea sunt voto, sed rapienda manu.
Me miserum! dubitatis? ait—Dubitare videbat,
  Et pavidas posito procubuisse genu.—
Haurit aquas, tollensque manus, Ignoscite, dixit,
  Sacra! vir intrabo non adeunda viro.
Si scelus est, in me commissi pœna redundet;
  Sit capitis damno Roma soluta mei.
Dixit et irrupit. Factum dea rapta probavit,
  Pontificisque sui munere tuta fuit.
Nunc bene lucetis sacræ sub Cæsare flammæ:
  Ignis in Iliacis nunc erit, estque, focis;
Nullaque dicetur vittas temerasse sacerdos
  Hoc duce, nec viva defodietur humo.
Sic incesta perit: quia, quam violavit, in illam
  Conditur: et Tellus Vestaque numen idem est.
Tum sibi Callaïco Brutus cognomen ab hoste
  Fecit, et Hispanam sanguine tinxit humum.
Scilicet, interdum miscentur tristia lætis,
  Ne populum toto pectore festa juvent.
Crassus ad Euphraten aquilas, natumque, suosque
  Perdidit, et leto est ultimus ipse datus.
Parthe, quid exsultas? dixit dea. Signa remittes:
  Quique necem Crassi vindicet, ultor erit.

454. Metellus lost his eyes in the flames. To compensate him, in some measure, the senate made a decree, allowing him to come to the senate-house in a chariot, an honour never before bestowed on any one.

457—460. See on III. 30.

461. On the day of the Vestalia, A. U. C. 619. D. Junius Brutus acquired the title of Callaïcus, by a victory over the Callæci or Gallæci, the people of that part of Spain still called Gallicia.

465. On the same day Crassus was defeated and slain. See V. 580, *et seq.*

At simul auritis violæ demuntur asellis,
Et Cereris fruges aspera saxa terunt;
Navita puppe sedens, Delphina videbimus, inquit,
Humida quum pulso nox erit orta die.

Jam, Phryx, a nupta quereris, Tithone, relinqui,
Et vigil Eois Lucifer exit aquis.
Ite, bonæ matres,—vestrum Matralia festum—
Flavaque Thebanæ reddite liba deæ.
Pontibus et magno juncta est celeberrima Circo
Area, quæ posito de bove nomen habet.
Hac ibi luce ferunt Matutæ sacra parenti
Sceptriferas Servi templa dedisse manus.
Quæ dea sit: quare famulas a limine templi
Arceat,—arcet enim—libaque tosta petat;
Bacche, racemiferos hedera redimite capillos,

469—472. On the IV. Id. the Dolphin rises in the evening.—*Violæ*, the garlands of flowers, v. 311, with which the mill-asses were decorated.

473—562. On the III. Id, as tradition related, the temple of Mater Matuta was dedicated, and the festival of the Matralia instituted in her honour, by Servius Tullius. For an account of this goddess, see below on v. 550.

474. *Equis*. This is the reading of sixteen MSS. three of which are of the best quality, all the rest read *aquis*, which is the reading of Heinsius and Gierig, and which, though less picturesque, is more probably the right one. In favour of *equis*, may be quoted Met. xv. 189, *quumque albo Lucifer exit Clarus equo;* for *aquis: Qualis ab Eois Lucifer ortus* (or *exit*) *aquis*. Ep. ex Pont. II. 5, 50.

476. *Theb. deæ*. Mater Matuta was identified with Ino, the daughter of Cadmus, made a goddess under the name of Leucothea. Hom. Od. v. 333.—*Liba*. See v. 537.

478. *Area*, etc. The Forum Boarium, in which stood a brazen image of a bull, which had been brought from Greece. Tacit. An. xii. 24. Plin. H. N. xxxiv. 2. Livy also (xxxiii. 27.) mentions the temple of Matuta in this forum.

480. This temple was repaired by Camillus after the capture of Veii, A. U. C. 359. Liv. v. 19, Plut. Camill. 5.

481. See on v. 551.

Si domus illa tua est, dirige vatis opus.
Arserat obsequio Semele Jovis: accipit Ino
Te, puer, et summa sedula nutrit ope.
Intumuit Juno, raptum quod pellice natum
Educet. At sanguis ille sororis erat.
Hinc agitur furiis Athamas, et imagine falsa:
Tuque cadis patria, parve Learche, manu.
Mæsta Learcheas mater tumulaverat umbras,
Et dederat miseris omnia justa rogis:
Hæc quoque, funestos ut erat laniata capillos,
Prosilit, et cunis te, Melicerta, rapit.
Est spatio contracta brevi, freta bina repellit,
Unaque pulsatur terra duabus aquis.
Huc venit insanis natum complexa lacertis,
Et secum e celso mittit in alta jugo.
Excipit illæsos Panope centumque sorores,
Et placido lapsu per sua regna ferunt.
Nondum Lencotheë, nondum puer ille Palæmon
Vorticibus densis Tibridis ora tenent.
Lucus erat: dubium Semelæ Stimulæne vocetur;

484. *Vatis opus.* Two of the best MSS. read *navis iter*, which Heinsius and Gierig have received; one has *vatis iter*. Ovid, no doubt, frequently employs this metaphor, (see on IV. 729,) but it does not please me in this place.

485. See III. 715, 769. Met. III. 313.

490. See Met. iv. 516.

491. Compare V. 451. *Animamque sepulcro Condimus.* Virg. Æn. III. 67; on which Servius says, *Insepultorum animæ vagæ sunt; rite reddita legitima sepultura, redit anima ad quietem.* See also Hor. Car. I. 28, 23.

495. The Isthmus of Corinth.

498. *In alta,* scil. *maria.*

499. *Panope,* etc. the Nereïdes.

501. *Nond. Leuc.* etc. See v. 545.

502. The Nereïdes conveyed them to the mouth of the Tiber.

503. *Semelæ Stimulæ.* The latter, or something like it, was, I have no doubt, the original name, and its resemblance to Semele, gave occasion to the change. *Sacra Bacchanalia condemnata sunt, quum probatum esset Senatui, honestissimas feminas ad Stimulæ lucum fœde adulterari.* Schol. Juven. II. 3. Augustine also mentions a goddess, Stimula. In Liv. xxxix. 12, it is *lucus Similæ.* Nea-

Mænadas Ausonias incoluisse ferunt.
Quærit ab his Ino, quæ gens foret. Arcadas esse
Audit, et Evandrum sceptra tenere loci.
Dissimulata deam Latias Saturnia Bacchas
Instimulat fictis insidiosa sonis:
O nimium faciles! o toto pectore captæ!
Non venit hæc nostris hospes amica choris.
Fraude petit, sacrique parat cognoscere ritum;
Quo possit pœnas pendere, pignus habet.
Vix bene desierat; complent ululatibus auras
Thyades effusis per sua colla comis:
Iniiciuntque manus, puerumque revellere pugnant.
Quos ignorat adhuc, invocat illa deos:
Dique, virique loci, miseræ succurrite matri.
Clamor Aventini saxa propinqua ferit.
Appulerat ripæ vaccas Œtæus Iberas:
Audit, et ad vocem concitus urget iter.
Herculis adventu, quæ vim modo ferre parabant,
Turpia femineæ terga dedere fugæ.
Quid petis hinc,—cognorat enim—matertera Bacchi?
An numen, quod me, te quoque vexat, ait?
Illa docet partim, partim præsentia nati
Continet, et Furiis in scelus isse pudet.

polis and Heinsius think that it is the grove of Fauna Fatua, or the Bona Dea, which Ovid means, as Macrobius (I. 12,) when speaking of Maia, or the Bona Dea, says, *Bœoti Semelam credunt, nec non eandem Fauni filiam dicunt.*

507. *Dissim. deam,* by assuming the form of some particular woman.—*Saturnia,* Juno.

508. *Instimulat,* alluding, perhaps, to the *Stimula* of v. 503.

509. *Captæ.* See on v. 204.

511. The ancients were very solicitous to keep the knowledge of their sacred rites from strangers, fearing that their gods might be induced to withdraw their protection from them. See Mythology, p. 142.

512. *Pignus,* scil. her child.

518. *Œtæus,* proleptically. Hercules burned himself on Mt. Œta.

524. *Numen.* Juno.

526. *Continet,* restrains, prevents her from telling.—*In scelus,* by attempting to destroy herself and her child. See v. 497.

Rumor—ut est velox— agitatis pervolat alis:
  Estque frequens, Ino, nomen in ore tuum.
Hospita Carmentis fidos intrasse penates
  Diceris, et longam deposuisse famem.
Liba sua properata manu Tegeæa sacerdos
  Traditur in subito cocta dedisse foco.
Nunc quoque liba juvant festis Matralibus illam;
  Rustica sedulitas gratior arte fuit.
Nunc, ait, o vates, venientia fata resigna,
  Qua licet: hospitiis hoc, precor, adde meis.
Parva mora est: cœlum vates ac numina sumit,
  Fitque sui toto pectore plena dei.
Vix illam subito posses cognoscere; tanto
  Sanctior, et tanto, quam modo, major erat.
Læta canam; gaude, defuncta laboribus, Ino!
  Dixit, et huic populo prospera semper ades!
Numen eris pelagi: natum quoque pontus habebit.
  In nostris aliud sumite nomen aquis.
Leucotheë Graiis, Matuta vocabere nostris;
  In portus nato jus erit omne tuo.
Quem nos Portunum, sua lingua Palæmona dicet.
  Ite, precor, nostris æquus uterque locis!
Annuerant: promissa fides: posuere labores;
  Nomina mutarunt: hic deus, illa dea est.

528. Compare Virg. Æn. iv. 174.

532—534. The cause of cakes being offered at the Matralia. *Libum, quod libaretur, ut erat, priusquam esset coctum. Testuatium quod in testu caldo coquebatur, ut etiam nunc Matralibus id faciunt matronæ.* Varro, L. L. IV.

537—540. Compare Virg. Æn. vi. 47.

547. *Ut Portunus a portu, sic Neptunus a nando.* Cic. N. D. II. 26.

549. *Annuerant.* They granted her request.—*Promissa,* i. e. *promissa est.*—*Fides,* Faithful performance.

550. *Hic deus,* etc. We may now enquire who Mater Matuta and Portunus were, and how they came to be identified with the Leucothea and Palæmon of the Greeks. Mater Matuta was wor-

Cur vetet ancillas accedere, quæritis. Odit,
  Principiumque odii, si sinat ipsa, canam.
Una ministrarum solita est, Cadmeï, tuarum
  Sæpe sub amplexus coujugis ire tui.

shiped, as we see, at Rome by the matrons: she was also adored at Satricum, a town of the Volscians (Liv. vi. 33. vii. 27. xxviii. 2.) perhaps the goddess, whose rich temple near Cære was, according to Diodorus (xv. 14.), plundered by Dionysius of Syracuse, was Mater Matuta. From all that we can learn of her, there appears no reason whatever for regarding her as a marine deity. On the other hand, Lucretius, (v. 655.) says, *Tempore item certo roseam Matuta per oras Ætheris Auroram defert et lumina pandit;* and I think those critics are right who take *Aurora* in this place, like *aura*, Virg. Æn. vi. 204, for a common substantive, the dawning light, and Matuta for the goddess who brings it forth, and spreads it over heaven. Matuta would then exactly correspond with the Ἠὼς of the Greeks. Her name, also, leads to this conclusion. *Manum dixere clarum, unde etiam mane post tenebras diei prima pars; inde Matuta quæ Græcis Leucothea.* Nonius. *Matuta significat Auroram. Matutinum tempus inde dici vix monendum est.* Priscian, II. p. 591. If Matuta is thus the *Clara Dea*, how easy was the identification of her with the Leucothea (*White Goddess*) of the Greeks, at a time when the Romans had lost the true sense of their ancient religion, and wished to derive all their manners and institutions from Greece! The worship by the Roman matrons of Mater Matuta, the dispenser of light, was as natural as that of Juno Lucina; and it is probable, (see on v. 559,) that originally they prayed to her for the preservation of their children. A slight resemblance of name, and a similarity of office, may also have produced the identification of Palæmon and Portunus or Portumnus. I need hardly repeat that the old Italian religion did not recognise the marriages and births of deities, or the deification of mortals. Before I quit this subject, I will attempt to elucidate a passage of Milton's Paradise Lost. In B. xi. v. 133, we read, "Meanwhile, To resalute the world with sacred light Leucothea wakes." As Eos is never called by this name, I was long of opinion that this was a slip of the poet's memory; but I now think that he may have derived it from the passage of Nonius quoted above, or have deduced it from those verses of Lucretius.

551. He here gives a trifling explanation of the custom of not admitting female slaves into the temple of Matuta. Plutarch however tells us, (Q. R. 16.) that one was always brought in and well cuffed by the matrons. As according to the same writer, the same kind of exclusion was practised at the temple of Leucothea in Chæronea, the custom may have come from Greece to Rome.

Improbus hanc Athamas furtim dilexit: ab illa
Comperit agricolis semina tosta dari.
Ipsa quidem fecisse negat, sed fama recepit.
Hoc est, cur odio sit tibi serva manus.
Non tamen hanc pro stirpe sua pia mater adoret:
Ipsa parum felix visa fuisse parens.
Alterius prolem melius mandabitis illi;
Utilior Baccho quam fuit ipsa suis.
Hanc tibi, Quo properas, memorant dixisse, Rutili?
Luce mea Marso Consul ab hoste cades.
Exitus accessit verbis: flumenque Toleni
Purpureum mixtis sanguine fluxit aquis.
Proximus annus erat: Pallantide cæsus eadem
Didius hostiles ingeminavit opes.

559. Plutarch (Q. R. 17.) asks Διὰ τί παρὰ τῇ θεῷ ταύτῃ τοῖς μὲν ἰδίοις τέκνοις οὐκ εὔχονται τ' ἀγαθά, τοῖς δὲ τῶν ἀδελφῶν; He gives the same reason with Ovid. I rather think they *did* originally pray for their own children, but a change was made when Matuta became Leucothea.

563. On the day of the Matralia, A. U. C. 664, in the Marsian or Social war, the consul P. Rutilius Lupus fell in battle. Tradition, it would seem, related that the voice of the goddess Matuta had predicted to him his fate.

565. *Flumen Toleni*, like *amnis Eridani, amnis Cocyti.* The Tolenus, now the *Turano*, flows from the Marsian into the Sabine country, and enters the Velinus near Reate.

566. *Purpureum.* This is the reading of all the MSS. but one, which has *purpureo*, the reading of all the editions since that of Heinsius, who introduced it into the text. Krebs, has, I think, shewn his taste, by bringing back *purpureum*, and joining it with the verb, and not with *flumen.* The verse thus strikingly reminds one of these lines of Milton: "While smooth Adonis from his native rock *Ran purple* to the sea, supposed with blood Of Thammuz yearly wounded."

567. According to Appian, T. Didius was one of the Prætors in the Marsian war, but we have no account of his death. We learn from the epitome of Livy 75, and from Velleius, that Porcius was slain the following year, and the Fasti inform us, that he was consul for that year. Burmann would therefore read *Porcius*, but there is no necessity for a change. Ovid had access to authorities which are lost to us, and none that we have contradict him.—*Pallantide.* Pallantis, like Pallantias is a name of Aurora. See IV. 373.

Lux eadem, Fortuna, tua est, auctorque, locusque.
  Sed superinjectis quis latet æde togis?
Servius est: hoc constat enim. Sed causa latendi
  Discrepat, et dubium me quoque mentis habet.
Dum dea furtivos timide profitetur amores,
  Cœlestemque homini concubuisse pudet;
—Arsit enim magna correpta cupidine regis,
  Cæcaque in hoc uno non fuit illa viro—
Nocte domum parva solita est intrare fenestra:
  Unde Fenestellæ nomina porta tenet.
Nunc pudet, et vultus velamine celat amatos,
  Oraque sunt multa regia tecta toga.
An magis est verum, post Tulli funera plebem

569—636. On the same day with the temple of Mater Matuta; by the same person (Servius Tullius); in the same place (the Forum Boarium) the temple of Fortune was dedicated. Servius raised two temples to this goddess, viz. that of which Ovid now speaks, and another on the banks of the Tiber. The former, as it would appear to Bona or Virgo Fortuna, the latter to Fors Fortuna, or Fortuna Virilis. Dionys. IV. 27. See below on v, 776.

570. *Auctor est M. Varro factam a Tanaquile togam regiam undulatam in æde Fortunæ, qua Servius Tullius fuerat usus.—Servii prætextæ, quibus signum Fortunæ ab eo dicatæ coopertum erat, duravere ad Sejani exitum.* Plin. H. N. viii. 48. 74. Varro himself, (de Vit. Pop. Rom. *apud* Nonium) says, evidently speaking of this statue, *Et a quibusdam dicitur esse Virginis Fortunæ, ab eo quod duabus undulatis togis est opertum, proinde ut tum reges nostri undulatas et prætextatas togas soliti sunt habere.* Varro, therefore, regarded the covered statue as that of the goddess. Ovid asserts that it was Servius. This statue was of gilt wood.

575. This amour of Fortuna with Servius Tullius, is also noticed by Plutarch de Fort. Rom. 10. Qu. Rom. 26. It is one of the many adaptations of Grecian ideas to Roman story.

577, 578. Plutarch (de Fort. Rom. 10) says, *ὥστε καὶ συνεῖναι δοκεῖν αὐτῷ τὴν Τὺχην διά τινος θυρίδος καταβαίνουσα εἰς τὸ δωμάτιον, ὃ νῦν Φενεστέλλαν πύλην καλοῦσι.* I have not met with any thing more respecting the Porta Fenestellæ. Onuph. Panvinius (De Rep. Rom. p. 60.) thinks it was a gate of the Palatium not of the city. Some MSS. read *Fenestratæ*, others *Fenestrile*, *Fenestrale*, *Fenestralis*, etc.

581. A second reason for the statue being covered.

Confusam placidi morte fuisse ducis?
Nec modus ullus erat: crescebat imagine luctus,
Donec eam positis occuluere togis.
Tertia causa mihi spatio majore canenda est:
Nos tamen adductos intus agemus equos.
Tullia, conjugio sceleris mercede peracto,
His solita est dictis exstimulare virum:
Quid juvat esse pares, te nostræ cæde sororis,
Meque tui fratris, si pia vita placet?
Vivere debuerant et vir meus, et tua conjux,
Si nullum ausuri majus eramus opus.
Et caput et regnum facio dotale parentis.
Si vir es, i, dictas exige dotis opes!
Regia res scelus est. Socero cape regna necato,
Et nostras patrio sanguine tinge manus.
Talibus instinctus solio privatus in alto
Sederat: attonitum vulgus ad arma ruit.
Hinc cruor, hinc cædes: infirmaque vincitur ætas.
Sceptra gener socero rapta Superbus habet.
Ipse sub Esquiliis, ubi erat sua regia, cæsus
Concidit in dura sanguinolentus humo.
Filia carpento patrios initura Penates
Ibat per medias alta feroxque vias.
Corpus ut adspexit, lacrimis auriga profusis
Restitit. Hunc tali corripit illa sono:
Vadis? an exspectas pretium pietatis amarum?
Duc, inquam, invitas ipsa per ora rotas!
Certa fides facti, dictus Sceleratus ab illa

585. A third cause. See Liv. I. 46, 47. For the history of Servius Tullius, and a critical examination of it, see Niebuhr, Rom. Hist. 358—365, 373—377.

590. *Pia vita,* scil. *erga Servium.*

593. *Capŭt,* scil. *parentis.* How much superior here, as in the Regifugium, is the historian to the poet!

609. *Sceleratus.* Οὗτος ὁ στενωπὸς, Ὄλβιος καλούμενος πρότερον,

Vicus, et æterna res ea pressa nota.
Post tamen hoc ausa est templum, monumenta parentis,
Tangere: mira quidem, sed tamen acta loquar.
Signum erat in solio residens sub imagine Tulli:
Dicitur hoc oculis opposuisse manum.
Et vox audita est, Vultus abscondite nostros,
Ne natæ videant ora nefanda meæ.
Veste data tegitur: vetat hanc Fortuna moveri:
Et sic e templo est ipsa locuta suo:
Ore revelato qua primum luce patebit
Servius hæc positi prima pudoris erit.
Parcite, matronæ, vetitas attingere vestes:
Sollemni satis est voce movere preces:
Sitque caput semper Romano tectus amictu,
Qui rex in nostra septimus urbe fuit.
Arserat hoc templum: signo tamen ille pepercit
Ignis: opem nato Mulciber ipse tulit.
Namque pater Tulli Vulcanus, Ocresia mater,
Præsignis facie, Corniculana fuit.

ἐξ ἐκείνου τοῦ δεινοῦ καὶ μυσαροῦ πάθους 'Ασεβὴς ὑπὸ 'Ρωμαίων καλεῖται. Dionys. iv. 39. In Livy, it is called the *Virbius Clivus*; by Solinus, the *Clivus Olbius*; and Festus mentions the *Vicus Orbius.* Were it not for these Latin testimonies, one might almsot suspect that Dionysius meant to intimate that it was at first called the *Vicus Felix.*

612. *Sub. imag. Tul.* which represented Tullius.

619. *Ore,* etc. "*Pudor* intel, quo tenebantur Romani propter Servium impie et nefarie interfectum, qui retinebat eos, ne os ejus revelarent. Si revelassent, patuisset pudorem illum ab iis esse positum." Gierig. The address to the *matronæ,* in the following line, would lead me rather to think that the meaning is: Female modesty (with an allusion to Tullia,) will begin to be departed from at Rome, the day that the face of Tullius is uncovered.

624. *Rex septimus.* That is reckoning Titus Tatius. Several MSS. read *sextus in.*

625. This is also related by Dionysius, (iv. 40,) and by Valerius Maximus (I. 8. 11).

627. Dionysius (iv. 2.) relates this legend also, and says, that he had found it in several of the Roman histories. See Liv. I. 39.

Hanc secum Tanaquil, sacris de more peractis,
  Jussit in ornatum fundere vina focum.
Hic inter cineres obsceni forma virilis
  Aut fuit, aut visa est: sed fuit illa magis.
Jussa loco captiva fovet. Conceptus ab illa
  Servius a cœlo semina gentis habet.
Signa dedit genitor, tum quum caput igne corusco
  Contigit, inque coma flammeus arsit apex.

Te quoque magnifica, Concordia, dedicat æde
  Livia, quam caro præstitit illa viro.
Disce tamen, veniens ætas, ubi Livia nunc est
  Porticus, immensæ tecta fuisse domus.
Urbis opus domus una fuit: spatiumque tenebat,
  Quo brevius muris oppida multa tenent.
Hæc æquata solo est, nullo sub crimine regni,
  Sed quia luxuria visa nocere sua.
Sustinuit tantas operum subvertere moles

629. *Peractis.* Two MSS. of the first order read *paratis*, which Heinsius and Gierig have received. Of the common reading, Heinsius says, "Quomodo peracta sacra si vinum foco post affunderetur?" and Gierig, "Vulgo *peractis* quod ferri non potest." In its defence, Krebs says, "Hostia mactata in epulis sacris iterum libabatur."

630. *Ornatum focum.* The sacred hearth or altar was adorned and dressed, preparatory to a sacrifice.

633. *Loco fovet.* The old reading was *foco sedet.* Burmann gave the present one from six MSS. "Locus pars illa dici solet, quæ feminæ sexum indicat." Gierig.

636. *Contigit,* he (Vulcan) touched. See Liv. I. 39. Compare Virg. Æn. II. 682.

637. See I. 639.—*Dedicat.* "*Dedicantur* non modo templa, sed Dii quoque, qui inter deos recipiuntur, positis in eorum honore templis, aut, quibus jam receptis nova tantum appellatione nova ædes instituitur. V. Mitscherl ad Hor. I. Od. 31. 1." Gierig.

640. Vedius Pollio, a man of great luxury, left, by will, to Augustus, his house, which covered a great extent of ground. Augustus, under pretext of its being too large, threw it down, and built the Porticus Liviæ on its site.

641. Compare Sall. Cat. 12.

643. *Sub crim. reg.* Alluding perhaps to the case of Valerius Poplicola, (Liv. II. 7.) or of Sp. Cassius, or M. Manlius.

Totque suas heres perdere Cæsar opes.
Sic agitur censura, et sic exempla parantur;
Quum vindex, alios quod monet, ipse facit.

Nulla nota est veniente die, quam dicere possim.
Idibus Invicto sunt data templa Jovi.
Et jam Quinquatrus jubeor narrare minores.
Nunc ades o cœptis, flava Minerva, meis.
Cur vagus incedit tota tibicen in urbe?
Quid sibi personæ, quid stola longa, volunt?
Sic ego. Sic posita Tritonia cuspide dixit:
—Possem utinam doctæ verba referre deæ!—
Temporibus veterum tibicinis usus avorum

650. On the Ides of June a temple had been dedicated to Jupiter, and the Lesser Quinquatrus were celebrated.—*Invicto.* As no temple of Jupiter Invictus is spoken of by any ancient writer, Neapolis properly considered *invicto* here to be an *epithet*, and not a *cognomen.* He therefore, following an ancient MS. printed it as a common adjective. Heinsius and Burmann did the same. Gierig and Krebs print it as an epithet.

651. For the Quinquatrus Majores see III. 809. Of these Varro, L. L. V. says, *Quinquatrus minusculæ dictæ Juniæ Eidus ab similitudine majorum, quod tibicines tum feriati per urbem vagantur et conveniunt ad ædem Minervæ.* The notice in Festus is to the same effect. See also below on v. 657.

653—692. This story is told also in the same way by Plutarch, Quæst. Rom. 55. and somewhat differently by Livy ix. 30. and by Valer. Max. II. 5.

654. *Stola.* This is the reading of six MSS. all the rest have *toga,* but it is manifest from Plutarch, that the present is the right reading, for he says of the musicians, ἐν ἐσθῆσιν ἀνθιναῖς καὶ γυναικείαις ὄντες.

656. *Possem utinam.* One MS. reads *pace velim,* which is the reading given by Heinsius and Gierig.

657. *Musica nisi grata esset diis, profecto ludi scenici placandor. deor. causa instituti non essent, nec tibicen omnibus supplicationibus in sacris ædibus adhiberetur, nec cum tibicine triumphus ageretur; non Apolline cithara, non Musis tibiæ ceteraque id genus essent attributa; non tibicinibus, per quos numina placantur esset permissum aut ludos publice facere, aut vesci in Capitolio, aut Quinquat. minusc. id est Eidibus Juniis urbem vestitu, quo velint, personatis temulentisque pervagari.* Censorinus de Die Natali, 12.

Magnus et in magno semper honore fuit.
Cantabat fanis, cantabat tibia ludis:
Cantabat mæstis tibia funeribus.
Dulcis erat mercede labor: tempusque secutum,
Quod subito Graiæ frangeret artis opus.
Adde quod Ædilis, pompam qui funeris irent,
Artifices solos jusserat esse decem.
Exilio mutant urbem, Tiburque recedunt:
—Exilium quodam tempore Tibur erat.—
Quæritur in scena cava tibia, quæritur aris,
Ducit supremos nenia nulla toros.
Servierat quidam, quantolibet ordine dignus,
Tibure, sed longo tempore liber erat.

661, 662. The labour was sweetened by the reward, *i. e.* the honour of eating in the temple of Jupiter, but (so *que* must be understood,) a time came which broke the work of Grecian art, *i. e.* pipe-music, as the invention of the pipe was ascribed (see v. 697) to the Grecian goddess Pallas Athena.—*Graiæ*. This is the reading of four of the best MSS. and of some others. The rest have *gratæ*, which I should prefer, if I were sure that Ovid knew that the *cithara* was the ancient and national instrument of Greece, in opposition to the *tibia* of Asia and Italy. The *time* of which the poet speaks here, was according to Livy, A. U. C. 442, when they were prohibited by the censors Ap. Claudius and C. Plautius, from eating in the Capitoline temple.

663. *Ædilis*. It is uncertain who this ædile was. Pighius conjectures Ap. Claudius who he says was Curule ædile, A. U. C. 440. In the xii. Tables (A. U. C. 305.) was the following law respecting funerals, *Tria si volet ricinia et vincula purpuræ et decem tibicines adhibito. Hoc plus ne facito.* It would appear that this law which had fallen into neglect, was put in force by the ædile, of whom the poet speaks.

665. *Exilium* was not *banishment*; it was, to use the words of Niebuhr, "nothing but the act, whereby a man renounced the freedom of his own city, by taking up his municipal franchise—in a city which had a sworn treaty of isopolity with Rome." See on IV. 791. I am not however sure that Ovid uses it here in its proper sense. See on v. 685.

666. Compare Ep. ex Pont. I. 3. 81.

669. *Servierat*. He was a freedman. According to Livy it was the government of Tibur who had recourse to the following stratagem, when envoys had been sent to them from Rome.

Rure dapes parat ille suo, turbamque canoram
 Convocat. Ad festas convenit illa dapes.
Nox erat, et vinis oculique animique natabant,
 Quum præcomposito nuntius ore venit:
Atque ita, Quid cessas convivia solvere? dixit:
 Auctor vindictæ jam venit, ecce, tuæ!
Nec mora; convivæ valido titubantia vino
 Membra movent: dubii stantque labantque pedes.
At dominus, Discedite, ait; plaustroque morantes
 Sustulit. In plaustro sirpea lata fuit.
Alliciunt somnos tempus, motusque, merumque,
 Potaque se Tibur turba redire putat.
Jamque per Esquilias Romanam intraverat urbem;
 Et mane in medio plaustra fuere foro.
Plautius, ut posset specie numeroque Senatum

671. *Dapes*, probably a sacrifice. See on IV. 745.

671. *Auctor vindictæ*, your patron or former master. The *vindicta* used here for *liberty*, was the rod which the lictor laid on the head of the slave who was about to be manumitted.

680. *Sirpea lata.* Several MSS. read *scirpea* "Lego *sirpea lata fuit. Sirpare* veteribus pro colligare, Græcis πλέκειν. Ergo *sirpea*, colligatum, τὸ πλέγμα. Tegiticula igitur quædam e vimine contexta circa plaustrum erat, sudibus munita ut expanderetur ne aliquid decideret." Neapolis. *Quæ jumenta ducunt sirpea* (Al. *scirpea*), *quæ virgis sirpatur* (scirpatur), *id est colligando implicatur, in qua stercus aliudve quid evehitur.* Varro, L. L. IV. The same writer makes the difference between a *plaustrum* and a *scirpea, tragula, vehiculum* or *arcerra*, as it was variously called, to consist in this, that the former was open, the latter closed. Plutarch, on this occasion, calls them ἁμάξας δέῤῥεσι κυκλῷ περικαλυπτομένας. The simple meaning is, they were sent in covered carts to Rome.

685. *Plautius.* This is the conjecture of Pighius; almost all the MSS. read *Callidus*, two of the best give *Claudius*, as a various reading, some have *cautius*. There must be a proper name, and, if we are to follow Livy, it can be no other than Plautius. This is confirmed by a medal of the Plautian family (Eckhel, Vol. v.) bearing on one side a female mask, with the inscription *L. Plautius*: on the other, a winged Aurora driving four horses, with *Plancus* inscribed. This medal evidently commemorates the act and the time of day. Ovid, perhaps, followed a peculiar version of the story, and it would not in the least surprise me, if in it the mu-

Fallere, personis imperat ora tegi.
Admiscetque alios, et, ut hunc tibicina cœtum
Augeat, in longis vestibus ire jubet.
Sic reduces bene posse tegi, ne forte notentur
Contra collegæ jussa redisse sui.
Res placuit: cultuque novo licet Idibus uti,
Et canere ad veteres verba jocosa modos.
Hæc ubi perdocuit, Superest mihi discere, dixi,
Cur sit Quinquatrus illa vocata dies.
Martius, inquit, agit tali mea nomine festa,
Estque sub inventis hæc quoque turba meis.
Prima terebrato per rara foramina buxo,
Ut daret, effeci, tibia longa sonos.
Vox placuit: liquidis faciem referentibus undis
Vidi virgineas intumuisse genas.
Ars mihi non tanti est; valeas, mea tibia! dixi.
Excipit abjectam cespite ripa suo.
Inventam Satyrus primum miratur, et usum
Nescit; at inflatam sentit habere sonum;
Et modo dimittit digitis, modo concipit auras.
Jamque inter Nymphas arte superbus erat:
Provocat et Phœbum; Phœbo superante pependit:
Cæsa recesserunt a cute membra sua.
Sum tamen inventrix auctorque ego carminis hujus.
Hoc est, cur nostros ars colat ista dies.

sicians had been ordered by the senate to quit Rome, and go to Tibur, for, if this trick had been played by the desire of the senate, why seek thus to deceive them? If the musicians had not been ordered to leave Rome, what is the meaning of vv. 689, 690? In this case, Ovid will have used *exilium*, v. 665, in its later sense of banishment to a certain place. He was himself *relegated* to Tomi, and, in his Tristia, he frequently calls himself an *exul.*

687. *Tibicina*, a sing. for a plural.

696. *Hæc turba*, the *tibicines.* For the following story of Marsyas, see Met. vi. 383. Mythology, pp. 95, 123.

Tertia lux veniet, qua tu, Dodoni Thyene,
Stabis Agenorei fronte videnda bovis.
Hæc est illa dies, qua tu purgamina Vestæ,
Tibri, per Etruscas in mare mittis aquas.

Si qua fides ventis, Zephyro date carbasa, nautæ:
Cras veniet vestris ille secundus aquis.

At pater Heliadum radios ubi tinxerit undis,
Et cinget geminos stella serena polos;
Tollet humo validos proles Hyriea lacertos.
Continua Delphin nocte videndus erit.
Scilicet hic olim Volscos Æquosque fugatos

711. On the XVII. Kal. Jul. the Hyades rise acronychally.—*Dodoni Thyene.* Some MSS. read *Dodoni Dione*, and Dione was worshiped at Dodona (Mythology, p. 105.); but Pherecydes says that the seven Hyades who nursed Bacchus, were also called Dodonides, and Thyene is, in him, one of them. See Hygin. Astr. II. 21.

712. *Agen. bov.* See on III. 658. IV. 717.

713. *Purg. Vestæ.* See v. 227.

715. On the XVI. Kal. Favonius begins to blow.

717. On the same day (XVI. Kal.) the upper part of Orion rises acronychally. How Neapolis blunders here! "Eadem luce cum Sole Orion simul emergit; nec est cur ambigas an agat de ortu cosmico."

718. None of the commentators makes any remark on this line, which is not devoid of difficulty. Is *stella serena* the sun, which, when in the horizon, is on the verge of the two hemispheres? Is it Orion, of which Hyginus (Astr. III. 33.) says, *Orionem a zona et reliquo corpore æquinoctialis circulus dividit*? Or, finally, is *stella* for *stellæ*, as IV. 390? But what then is meant by *geminos polos?* After this line most MSS. insert III. vv. 401, 402.

719. *Prol. Hyr.* See V. 493, *et seq.*

720. The following night (XV. Kal.) the Dolphin rises.—*Continua.* See V. 734.

721. A. U. C. 323, the dictator, A. Postumius Tubertus, triumphed after his defeat of the Volscians and Æquians, on the Algidus. For the importance of this victory, see Niebuhr, (II. 449—452.) who, referring to this place of Ovid, says, that it was gained A. D. XIII. Kal. Quinctil. or 18th June, the day of Collin and Waterloo.

Viderat in campis, Algida terra, tuis.
Unde suburbano clarus, Tuberte, triumpho
Vectus es in niveis, Postume, victor equis.

Jam sex et totidem luces de mense supersunt:
Huic unum numero tu tamen adde diem;
Sol abit e Geminis, et Cancri signa rubescunt:
Cœpit Aventina Pallas in arce coli.

Jam tua, Laomedon, oritur nurus, ortaque noctem
Pellit, et e pratis uda pruina fugit;
Reddita, quisquis is est, Summano templa feruntur,
Tum, quum Romanis, Pyrrhe, timendus eras.

Hanc quoque quum patriis Galatea receperit undis,

723. *Suburb. triump.* As the Algidus was between Tusculum and the Alban Mount. See on III. 667.

725. On the XIII. Kal. Jul. the sun enters Cancer. Columella (R. R. xi. 2. 49.) gives the same day. A temple was dedicated on this day to Minerva on the Aventine.

729. On the XII. Kal. Jul. in the time of Pyrrhus, a temple was dedicated to a god named Summanus. Pyrrhus entered Italy A. U. C. 473.—*Nurus.* Aurora, who was married to his son, Tithonus.

731. *Summano.* The poet, we may observe, is not certain who this god is. The following passages may help to remove the doubt: *Pluto qui etiam Summanus dicitur, quasi Summus Manium.* Mart. Capella, II. p. 40. *Pluto Summanus,* appears in Inscriptions. *Romani fulmina diurna attribuunt Jovi, nocturna Summano.* Plin. H. N. II. 52. *Quum Summanus in fastigio Jovis Opt. Max.—e cœlo ictus esset.* Cic. Div. I. 10. P. Victor (Reg. XI.) places in the Circus Maximus the *Ædes Ditis patris,* and a fragment of an old Calendar has on this day *Summan. ad. Circ. Max.* Varro, (L. L. IV.) joins Summanus with Vulcan, and says, that Tatius built a temple to him. It is thus, I think, tolerably certain, that this god was the same with Dis and Orcus, and with the Hades or Pluto of the Greeks. See Mythology, p. 468.

733—762. On the evening of the same day, Ophiuchus rises.—*Patriis,* Galatea was one of the Nereïdes.

733. *Juvenis,* Æsculapius.—*Avitis,* of his grandfather Jupiter.

Plenaque securæ terra quietis erit;
Surgit humo juvenis, telis afflatus avitis;
Et gemino nexas porrigit angue manus.
Notus amor Phædræ, nota est injuria Thesei:
Devovit natum credulus ille suum.
Non impune pius juvenis Trœzena petebat:
Dividit obstantes pectore taurus aquas.
Solliciti terrentur equi, frustraque retenti
Per scopulos dominum duraque saxa trahunt.
Exciderat curru, lorisque morantibus artus
Hippolytus lacero corpore raptus erat:
Reddideratque animam, multum indignante Diana.
Nulla, Coronides, causa doloris, ait,
Namque pio juveni vitam sine vulnere reddam;
Et cedent arti tristia fata meæ.
Gramina continuo loculis depromit eburnis:
Profuerant Glauci Manibus illa prius:
Tunc, quum observatas augur descendit in herbas,
Usus et auxilio est anguis ab angue dato.
Pectora ter tetigit, ter verba salubria dixit:
Depositum terra sustulit ille caput.
Lucus eum, nemorisque sui Dictynna recessu
Celat: Aricino Virbius ille lacu.
At Clymenus Clothoque dolent, hæc, fila reneri,
Hic, fieri regni jura minora sui.
Jupiter exemplum veritus direxit in illum
Fulmina, qui nimiæ moverat artis opem.

736. As being Ophiuchus, *i. e.* the Serpent-holder.

737. See the Hippolytus of Euripides. Mythology, p. 356.

746. *Coronides.* Æsculapius, the son of Coronis.

750. See Hygin. Ast. II. 14. Mythology, pp. 385, 411.

751, 752. Heinsius, I think justly, suspected these lines.

755. See III. 263. Virg. Æn. vii. 774.

757. *Clymenus,* Pluto. Thus Lasus (*ap.* Athen. x.) Δήμητρα μέλπω, Κόραντε Κλυμένοιο ἄλοχον.

Phœbe, querebaris. Deus est; placare parenti;
  Propter te, fieri quod vetat, ipse facit.

Non ego te, quamvis properabis vincere Cæsar,
  Si vetet auspicium, signa movere velim.
Sint tibi Flaminius Thrasimenaque litora testes,
  Per volucres æquos multa monere deos.
Tempora si veteris quæris temeraria damni,
  Quartus ab extremo mense bis ille dies.

Postera lux melior. Superat Masinissa Syphacem;
  Et cecidit telis Hasdrubal ipse suis.

Tempora labuntur, tacitisque senescimus annis,
  Et fugiunt, freno non remorante, dies.
Quam cito venerunt Fortunæ Fortis honores!
  Post septem luces Junius actus erit.
Ite, deam læti Fortem celebrate. Quirites:
  In Tiberis ripa munera regis habet.

762. *Quod vetat*, scil. to raise the dead.

763—768. On the IX. Kal. Jul. A. U. C. 537, the consul, C. Flaminius, in opposition to the auspices, gave battle to Hannibal at the Trasimene lake.—*Vincere.* To fight and to conquer were with Germanicus the same, according to the poet.

769. On the VIII. Kal. Jul. A. U. C. 551, Syphax was overcome by the Roman and Masinissa. Liv. xxx. 3—13.

770. *Hasdrubal.* It is uncertain what Hasdrubal is meant. Perhaps he who was overcome and slain at the Metaurus, A. U. C. 547. Liv. xxvii. 49.

771. *Tacitis annis.* Compare I. 65.

773. *Honores*, the festival.

776—784. The same day was the anniversary of the dedication of the temple of Fors Fortuna. *Dies Fortis Fortunæ appellatus ab Servio Tullio rege, quod is fanum Fortis Fortunæ secundum Tiberim extra urbem Romam dedicavit Junio mense.* Varro, L. L. V. There was another temple of this goddess in the same place, built A. U. C. 459. *Carvilius consul de reliquo ære ædem Fortis Fortunæ de manubiis faciendam locavit prope ædem ejus deæ ab rege Serv. Tullio dedicatam.* Liv. x. 46. Fors Fortuna is evidently the

Pars pede, pars etiam celeri decurrite cymba;
  Nec pudeat potos inde redire domum.
Ferte coronatæ juvenum convivia lintres,
  Multaque per medias vina bibantur aquas.
Plebs colit hanc, quia, qui posuit, de plebe fuisse
  Fertur, et ex humili sceptra tulisse loco.
Convenit et servis, serva quia Tullius ortus,
  Constituit dubiæ templa propinqua deæ.

Ecce suburbana rediens male sobrius æde
  Ad stellas aliquis talia verba jacit:
Zona latet tua nunc, et cras fortasse latebit.
  Dehinc erit, Orion, adspicienda mihi.
At si non esset potus, dixisset eadem
  Venturum tempus solstitiale die.

same with the Fortuna Virilis of IV. 145, and this last name appears to have originated in a mistake, for the true name of the goddess is Fors, not Fortis, Fortuna. *Fors Fortuna, in quo incerti casus significantur magis.* Cic. Leg. II. 11. 28. *Aliud Fortuna est, aliud Fors Fortuna; nam Fors Fortuna est cujus diem festum colunt qui sine arte aliqua vivunt: hujus ædes trans Tiberim est.* Donat. Ter. Phorm. v. 6. 1. Dionysius (iv. 27.) and Plutarch (De Fort. Rom.) render it in Greek, Τυχη ἀνδρεία, or ἰσχυρὰ or ἀριστευτικὴ. Ovid in this place agrees with them, but Cicero could hardly, I think, have made a mistake.

776. *In Tib. rip.* It is disputed on which side of the river the temple was. Donatus (see preceding note,) places it on the further side. "Templum situm in Transtiberina regione vel ex eo patet quod Naso subdit, vel ponte vel navicula illud adeundum." Neapolis. But, with this critic's leave, Ovid says no such thing, he merely says that they might go by land or by water, and, if the temple was the other side of the river, "transmisissent flumen non *decurrissent*," as Gierig justly observes.

781. Compare on v. 627.

784. *Templa propinqua.* Did Ovid ascribe the foundation of the two adjoining temples to Servius?

785. *Suburb. æde,* i. e. of Fors Fortuna.

787. As this was the VIII. Kal. the belt of Orion rose heliacally on the VI. Kal. Μηνὶ τῷ αὐτῷ κέ (xxv.) Ὠρίων ἑῶος ἄρχεται ἀνατέλλειν· εἰσὶ δὲ τροπαὶ θεριναί. Aëtius.

790. *Eadem die,* i. e. the VI. Kal. Pliny (xviii. 28.) says on

Lucifero subeunte Lares delubra tulerunt,
  Hic, ubi fit docta multa corona manu.
Tempus idem Stator ædis habet, quam Romulus olim
  Ante Palatini condidit ora jugi.

Tot restant de mense dies, quot nomina Parcis,
  Quum data sunt trabeæ templa, Quirine, tuæ.

Tempus Iuleis cras est natale Kalendis:
  Pierides, cœptis addite summa meis.
Dicite, Pierides, quis vos adjunxerit isti,
  Cui dedit invitas victa noverca manus.
Sic ego. Sic Clio, Clari monumenta Philippi
  Adspicis, unde trahit Marcia casta genus;
Marcia, sacrifico deductum nomen ab Anco,

the VIII. Kal. Columella (R. R. xi. 2.) *VIII. et VII. et VI. Kal. Jul. Solstitium, Favonius et calor.* Perhaps, as Neapolis says, he was here only giving the various statements of the *Parapegmata.*

791. On the V. Kal. the temple of the Lares in the Forum, (P. Victor, Reg. VIII.) and that of Jupiter Stator, vowed by Romulus, (Liv. I. 12.) were dedicated.

792. *Hic,* etc. "In ejus vicinia taberna coronariæ cujusdam doctæ fuisse videtur." Krebs.

795. IV. Kal. Jul. was the dedication of the temple built to Romulus, under the name of Quirinus, on the Quirinal hill. See II. 511. It was repaired and dedicated anew by Augustus.

796. *Trabeæ.* Compare I. 37, II. 503. *Trab. Quir. tuæ.* is equivalent to *tibi trabeate Quirine!* It is a harsh mode of expression.

797. *Tempus,* etc. is equivalent to: This is the last day of June.

799. A. U. C. 575, M. Fulvius Nobilior built a temple to Hercules in the Flaminian Circus, in which he placed the statues of the Muses which he had brought from Ambracia. Plin. xxxv. 36. Eumenius, in Or. pro rest. Sch. c. 7, says, that Fulvius had learned in Greece that Hercules was Musagetes, or leader of the Muses. Heyne (Opusc. Acad. II. p. 305.) doubts greatly of this, and I have met with nothing to confirm it. This temple was repaired A. U. C. 767, by Marcius Philippus, the uncle by marriage (v. 809.) of Augustus. Suet. Aug. 29.

802. *Marcia casta.* She was married to Fabius Maximus, with whose family Ovid (Ep. ex Pont. III. 1. 75.) appears to have been connected by marriage.

803. *Sacrifico.* Ancus Marcius, *qui longe antiquissimum ratus sa-*

In qua par facies nobilitate sua.
Par animo quoque forma suo respondet in illa;
Et genus, et facies ingeniumque simul.
Nec, quod laudamus formam, tam turpe putaris;
Laudamus magnas hac quoque parte deas.
Nupta fuit quondam matertera Cæsaris illi.
O decus, o sacra femina digna domo!
Sic cecinit Clio: doctæ assensere sorores.
Annuit Alcides, increpuitque lyram.

cra publica, ut ab Numa instituta erant, facere. Liv. I. 32.

808. *Laudamus*, etc. Witness the following epithets of their goddesses, used by the Greek poets, ἐΰκομος, λευκώλενος, καλλίσφυρος, καλή.

812. *Lyram.* This is the reading of five MSS. the rest have *lyra*. *Increp. lyr.* is simply, struck the lyre. *Threïciam digitis increpuisse lyram.* Her. III. 3. 18. See Hor. Car. iv. 15. 1, for the meaning of the other form.

*** In five of the best MSS. of this poem, the following four verses are found. They look like the commencement of a seventh book. See Introduction, §. 5.

Si novus a Jani sacris numerabitur annus,
Quintilis falso nomine dictus erit.
Si facis, ut fuerant, primas a Marte Kalendas,
Tempora constabunt ordine ducta suo.

INDEX

RERUM ET VERBORUM

NOTATU DIGNIORUM.

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